

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., May 25, 1939

NEW SERIES  
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OLD SERIES  
VOLUME LXI.  
SOUTHERN BAPTIST CONVENTION  
Oklahoma City, April 17

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It looks now, a few minutes before the Convention opens that the house won't hold the folks. They say this municipal auditorium seats 6,500. The galleries are now filling up. The scribes are facing one another along a long table in front of the platform. This one is facing the crowd and will have to twist his neck to see the speaker. The big organ is sounding and the march of time and events goes on. Praise God from whom all blessings flow is the song on our lips and in our hearts, for Southern Baptists are having their best year. Prof. I. E. Reynolds leads the song, and he knows how to sing and get others to sing without any "shenanigan." Standing the people sing softly "Nearer my God to thee," one stanza. Then "How firm a foundation" the Convention anthem rolls from hearts throughout the house from platform to galleries.

President Scarborough read the Commission in Matthew as the authority for this Convention. Prayer by Rev. J. R. Bryant of Richmond.

There were 3,537 enrolled before the Convention opened. Pastor W. B. Harvey of Oklahoma City introduced the Governor, L. C. Phillips, who made the welcome address. Dr. Harvey commended the governor as one who keeps his campaign pledges, and has done more for the state in five months than most do in a life time. He ordered anybody found drinking or under the influence of liquor at his inauguration to be arrested. He went after gamblers, and liquor dealers with hammer and tongs. His stand on moral questions is a matter of pride to every good citizen.

The Governor said he is not a candidate for any office. He seeks to make the state a better place in which to live. The laws against gambling, in Oklahoma, are the most stringent of those in any state. The Governor welcomed the Convention first because it is composed of Christians, and because these seek to be true in conduct to the teachings of Jesus. This state is just celebrating its semicentennial. But Baptist missionaries have been here 100 years. "No superlatives can express our welcome to you."

Dr. D. M. Gardner of St. Petersburg, Florida, responded. He said, "We are told that the governor is not a Baptist, but he is one of the best cases of dry cleaning we have ever known." We admire your pioneer faith and unconquerable purpose and courage. Baptists sympathize with the pioneer spirit, for we have been trail blazers since John the Baptist. The purpose of this Convention is to promote cooperation in matters of common interest. We are not interested in mergers.

President Scarborough announced two committees, one on Resolutions, and a Committee on Committees. Pastor J. W. Middleton of Clinton is a member of the Committee on Resolutions. Prof. I. E. Reynolds then provided special music. The first was a group of singers from the Baptist Bible Institute led by Prof. E. O. Sellers. Dr. J. R. Sampey led in prayer. A telegram of greeting was read from Senator Josh Lee, senator from Oklahoma in Washington. He is a Baptist. Suitable answer was authorized. Mayor Heffner, a Baptist, was introduced and spoke briefly, expressing gratitude for all our denominational agencies and institutions.

The president of the Northern Baptist Convention was introduced, a layman-lawyer-deacon of

Cleveland, Ohio, A. J. Hudson. He promised to commend to the new governor of Ohio the example of the governor of Oklahoma. He spoke of the happy fraternal relations between Northern and Southern Baptists. We have one Lord, etc. We are seeking to save the lost, and live worthily of our calling. Let us hope for closer approach among all Baptists. We have a point of contact in the two committees on Public Relations. We ought to make a common announcement for religious liberty and the separation of church and state. Northern Baptists have watched with interest the evangelistic campaign among Southern Baptists and have been stimulated to similar effort.

Next was introduced Dr. L. K. Williams, president of the National Baptist Convention, the Negro Baptists, and pastor of the second largest Baptist Church in the world. He has been a pastor for 47 years, and knew most of the leaders among Southern Baptists. Dr. Scarborough has preached in his pulpit. There are four million Negro Baptists in America and 90% of them are in the National Convention. Negroes have a much larger proportion of their wealth invested in church property than do white Baptists. Negro Baptists believe the Bible from cover to cover. They are a joyful group of Christians. They have been helpful in leading white people to the Lord. Negroes will uphold the stars and stripes and the One Lord, one faith, one baptism to the end.

Here we had the President's address which was published last week in *The Baptist Record*.

## Thursday Morning

"Amazing grace" was the familiar note at the prompt opening. There were said to be 2,000 people turned away last night for lack of room. An Oklahoma City usher said he had seen this done but once before, and that was when Dr. Truett preached the semi-centennial sermon here recently.

Dr. M. A. Huggins of North Carolina led the opening prayer. The journal of yesterday was read, and approved. The congregation sang "O how I love Jesus." Dr. Williams of Tennessee led in prayer.

Dr. Austin Crouch, secretary of the Executive Committee of the Southern Baptist Convention, had charge of the next half hour. The report indicated the work of the past year and brought certain recommendations which we hope to give elsewhere. These recommendations were adopted by the Convention without discussion, as the time was limited, also the information at hand. The brethren seem willing to trust the judgment of the Executive Committee which has considered these matters with deliberation and thoroughness. The only discussion was on the statement on Religious Liberty submitted by the Committee on Public Relations. A time was set aside for the consideration of this paper.

Dr. J. E. Dillard presented the report on the 100,000 Club and the Cooperative Program. He illustrated by the family budget, including all the expenses for special days. So our denominational budget provides for all the regular expenses and for emergencies and special offerings as the needs arise.

Dr. J. T. Henderson led in prayer that our people may rise to the high position of stewards of the grace of God.

The music department of the Oklahoma Baptist University presented a selection from the oratorio of Elijah.

(Continued on page 4)

W. M. U. CONVENTION  
Oklahoma City, Monday Evening, May 15  
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The women are like time and tide: they wait for no man. If you happened to be a few minutes late, you found the program already going. The President, Mrs. F. W. Armstrong of Missouri, faced a full house and soon had the welcoming address running on schedule. The welcoming hostess reviewed the progress made in Oklahoma City since the Convention met here in 1912. The expansion of the city, of Baptist work in it and of the whole work of the Southern Baptist Convention have been among the marvels of growth in the nation.

The various groups and individuals who had labored to prepare for the Convention were enumerated. The special groups who also were being welcomed were catalogued.

Miss Mallory, the efficient Executive Secretary, made announcements which would enable all to get the most out of the Convention. She rejoiced in the greatest year in the history of the W. M. U., the best offerings for the Home and Foreign Mission specials, going far beyond the goals undertaken. A solo by Mrs. Gibbs helped the devotional spirit.

The devotional was led by Mrs. W. J. Cox of Memphis, former president and now treasurer of the Southwide W. M. U. Her message was on "Go, Tell." Southern Baptist women have never had among them one who can speak more effectively. She sought to select the few things which will survive as the message of our day to the word of the future. Of the most important, certainly the words "Go, Tell," will find a permanent place. These words were spoken by the angels in the garden on the morning of the resurrection to Mary. This brought John. Then Mary returned to meet the Lord. Jesus showed himself to her and sent her with a message to the disciples. She told of His resurrection and foretold His ascension.

This message produces conviction, a sense of a real mission, invests life with nobility and meaning. This breaks down all barriers between men; increases our joy in living and service. It is a message for all the world. We must read our orders or the world is without hope. Dwarf trees and dwarf Christians are made by destroying the tap roots that go down into the heart of the truth which feeds them.

Mary ran with her message; and the disciples ran in response to it. There is no time to waste. Why stand ye gazing into heaven. The risen Lord commands us to go; and He will return. Let's finish the task. The congregation sang "I love to tell the story."

"Go Forward" was the subject of the address by Dr. C. E. Maddry, secretary of the Foreign Mission Board. \$315,000 was the Lottie Moon Offering this year. We anticipate \$500,000 by 1945. The debt of the Board is now down to \$276,000 when it was over a million a few years ago. Church building on foreign fields has received from the W. M. U. great impulse. Dr. Maddry told of a man who recently in Brazil thanked God for a sermon 50 years ago by Dr. Bagby that saved him. Three fourths of the church houses in Japan were built by funds given by the W. M. U. So in many fields, China, Rumania, and Yugoslavia. All the Baptist churches of Rumania have recently been reopened. Schools in these mission fields owe their existence to the work of the W.

(Continued on page 8)

# EDITORIALS

## WHERE CAN WE SEE GOD?

This question can be answered in four words: "Right where you are." This is made manifest both by the general teaching of the Bible about God, and specific scripture verses which deal with this question. The whole scripture teaching makes it plain that God is everywhere, as we say, omnipresent. He could not be God if this were not so; He would be only as His creatures are, confined to certain localities. But, we can not conceive of God as the Creator of the universe without also realizing that He can be and is everywhere. This also follows from the fact that He is spirit. Spirit transfer is as rapid as thought.

"Whether shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou are there. If I make my bed in Sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even then shall thy right hand lead me." And you will recall that when the Samaritan woman asked about the proper place to worship God, Jesus told her that she did not need to go to Jerusalem nor to Gerezim.

We can see God right where we are. The children of Israel did not need to wait till they reached Sinai to realize the presence of God. They needed Him long before that. They had witnessed His power and judgments in Egypt. But even so when they came to the Red Sea, and found themselves hemmed in by sea and mountains and the Egyptian army they were terrified. Then Moses said, "Stand still and see the salvation of the Lord." And they saw Him in a great deliverance.

There is no contradiction between what Moses said to the Israelites, and what the Lord said to Moses; none between Stand still and see the salvation of the Lord, and "Speak unto the children of Israel that they go forward." Moses did not mean for the people to stay where they were, but he did mean that they were to quiet their minds so as to give God a chance to reveal Himself. They were threatened with stampede, and in that state of mind they could not see God. There must be quietness of soul. James says in his epistle, "Let him ask of God and it shall be forgiven him. But let him ask in faith nothing doubting. For he that doubteth is like the surf of the sea driven by the wind and tossed."

David says, "Be still, and know that I am God." The way to find God is to be still and let Him speak. In that forty-sixth Psalm David is describing the havoc that has been wrought in the earth, when men's minds were distraught with fear and anxiety. Then his counsel is, "Be still and know that I am God . . . Jehovah of hosts is with us. The God of Jacob is our refuge."

The trouble with us is that we make so much noise that we can't hear God speak. We are so busy we haven't time to listen to God. No man will ever know much about God who does not stop, get away from the rush and hurry of life, "shut the door," and give God a chance. God causes the earthquake, the fire and the hurricane to pass by us, but it is when we listen to the still small voice that we become conscious of God.

Jesus had to say to the disciples, "Come ye apart." It was in retreats like this He was best revealed to them. It was up the lonely slope of the mountain, probably at night, amid the stillness of the stars, far from the voices of men, and while He prayed He was revealed to them in transfiguration glory.

## SIMEON AND THE HOLY SPIRIT

You will find all that is said about Simeon in the second chapter of Luke, where he appears for a brief moment in connection with the bringing of the infant Jesus into the temple, where the redemption offering was made for him ac-

cording to the law of Moses, following the passover deliverance. We are concerned here about what is said of the Holy Spirit being upon him, and the results that attended.

It was not a momentary visitation of the Spirit, but an abiding presence. These are the things that resulted from the Holy Spirit's being upon him. He "was righteous." The Holy Spirit coming into a man strengthens him out, makes him right in the sight of God and upright in his dealings with men. No good resolutions, no help or training or discipline given us by others, however valuable, can suffice to make a man righteous who does not have "the Holy Spirit upon him." Nothing but the power of God working in us can produce results like this.

He is also said to have been "devout." This is a word used about Noah, Heb. 11:7, when it is said he was "moved into godly fear"; and about Jesus, Heb. 5:7 of whom it was said that "he was heard for his godly fear." Literally it means one who has got a good grip on reality, on God, on the activities of spiritual being, on religion. The Holy Spirit makes the truth of God real to us, makes it a personal experience in us. It is the life giving current which causes us to get a new and vital grip on God.

Also it is said of Simeon that he was "looking for the consolation of Israel." The Holy Spirit inspires with hope and courage, causes us to look up, to be filled with confidence and cheer. He does this not by a momentary exhilaration, but furnishing a sure basis of hope in the consolation of Israel. We will better understand this word consolation if we remember that it is the word used by Isaiah the prophet when in the fortieth chapter he begins his announcement of the coming Messiah with the words "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem." It was this that Simeon looked forward to. And you will recall that Jesus calls the Holy Spirit "another comforter."

And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. He lived in constant expectation and longing of its fulfilment. The Lord many times gives us the assurance of answer to our prayers before the time for them to be fulfilled.

"He came in the Spirit to the temple." People who have the Spirit of God will be found in the house of God. The forms of worship and the fellowship of worshippers is not made unnecessary by the Spirit being within us. Rather are they made a blessing to us when the Spirit of the Lord is upon us.

The Spirit of God on Simeon led him to give expression to his own informal and unconventional outbursts of praise and thanksgiving. Where the Spirit of the Lord is there is liberty. People who are filled with the Spirit are apt to break the bands of conventionality in worship.

And the Spirit of the Lord will break the bonds of narrow prejudices and give us a vision of the purpose of God to send out His truth to all nations. Simeon said, "Mine eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light for revelation to the Gentiles, and the glory of thy people of Israel."

When the Spirit of the Lord is upon the people their vision will be enlarged and their sympathies deepened.

**BR**  
Southern Baptist Convention Committee on Resolutions: J. Howard Williams, Amarillo, Texas, Chairman; F. C. Feezor, Raleigh, North Carolina; J. D. Grey, New Orleans, Louisiana; J. B. Weatherspoon, Southern Seminary, Louisville, Ky.; J. W. Middleton, Clinton, Mississippi.

The trustees of the Baptist Bible Institute held an important meeting in Oklahoma City. Arrangements are being made to refinance the indebtedness on the Institute which will not increase the debt, but will considerably reduce the rate of interest being paid. The principal of the debt is now about \$165,000, which is about half of what it was a few years ago.

## A TRIBUTE TO DR. W. T. LOWREY

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Because his life embodies what is best

In Christian manhood at its crowning height,  
Because he wears Sir Philip Sidney's crest  
With all the merit of that matchless knight,

Because he stands the peer of any man  
Whose noble name adorns our sovereign state,  
Because his virtue graces every van  
Where courage, wit and wisdom congregate,

Because from boyhood to his setting sun,  
His righteous path keeps shining, more and  
more,  
Because the deathless deeds that he has done,  
Few mortal men have finished in such store,

Because he blends in deity and dust  
The highest, proudest handiwork of God,  
These glowing words are genuine and just,  
We kneel in tribute where his feet have trod,

We thank thee Lord for what his life has been,  
As preacher, teacher, citizen and sage,  
A benediction to his fellow men,  
A beacon and a pattern for his age.

If every man and woman he has blessed  
In boyhood and in girlhood could proclaim  
Their obligation to him in some test,  
Their gratitude would glorify his name.

Eternity alone can signify  
The fullness of the service he has wrought  
His goodness and his greatness cannot die,  
His sowing, unto harvest, shall be brought.

From dewy dawn to tranquil afternoon,  
He labored on with little of repose.  
He neither craved nor begged another boon,  
He coveted achievement to the close.

At twilight-time, God give him peace and rest,  
With grateful hearts we honor his high worth,  
Of loyal love we bring to him our best,  
He still remains the salt of all the earth.

—David E. Guyton

Blue Mountain, Miss.

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Southern Baptist Convention Committee on Committees: Dr. W. F. Powell, Nashville, Tenn., Chairman; Mr. Jas. R. Bryant, Richmond, Virginia; Dr. Robert E. Humphreys, Owensboro, Kentucky; Dr. Dean Crain, Greenville, South Carolina; Dr. John L. Whorton, Longview, Texas; Dr. Allen S. Cutts, Jacksonville, Florida; Dr. L. M. Sipes, Pulaski Heights Church, Little Rock, Ark.

The pageant presented by the W.M.U. at the Oklahoma City Convention cannot be put into words. That is the reason it was set forth in pageant form. Here was portrayed the past, present and future of the W.M.U. It summed up the work of their golden jubilee year in living pictures and figures. Every phase of the work was set forth; the special offerings, their Sunbeams, G.A.'s, Y.W.A.'s, R.A.'s and all. They had asked that there be no applause, because it was not a picture show, but a religious service. However it was difficult to restrain the people from giving expression to their appreciation. The little children who filled the wide platform at times were a delight, and all the auxiliaries and departments elicited admiration. The music was one of the best features of the program; indeed it was as good as could be heard anywhere, being taken from one of the great religious oratorios. It will be long remembered.

BR

Our readers have had the opportunity to read the Convention sermon by Pastor Perry F. Webb of San Antonio. It was a really great sermon as it was delivered in Oklahoma City, great in that it contained the essential truths of the gospel. It sometimes happens that a Convention preacher attempts to ride a high horse, getting clean away from the way he preaches in his own church. Not so this time; the sermon would have been good anywhere, and most satisfying to those who love the Lord and His Book and His work.

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W. C. Taylor

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ROMAN CATHOLIC MYTHS  
W. C. Taylor, Richmond, Va.

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The notion that Romanism is really Catholic universal is sheer myth. It is merely one of the sects and the most intolerant and sectarian of all the sects. Where is its unity? In doctrine? You can believe anything, everything or nothing and be a Roman Catholic, a powerful Roman Catholic, a famous Roman Catholic. In ritual? There are an infinitude of "rites" in Romanism. Denominations they are. More Roman Catholic denominations practice immersion than affusion as baptism, states "The British Weekly." We recently baptized, after conversion, a priest in Brazil who had been immersed in a non-Roman "rite". In submission to authority? The very population of Rome has run popes out of the city countless times and rejoiced when the Papal States were overthrown just a few decades ago. The Holy Empire and the Holy Roman Church met on many bloody battle field.

Popes excommunicated popes in Rome and Avignon for decades. And who are all these whom the British soldiers have been forced to keep the peace in the shrines of the Holy Land? They are the priests of rival Catholic sects. And every holy scene in that Holy Land would run knee deep in blood if soldiers did not keep these rival catholicisms from each other's sectarian throats. Grand unity!

## I

What about the unity of the Pius Popes and their sons whom General Johnson calls Hit and Hus. Are they not Catholics all, allies, "Holy" Father and "holy" sons, joint children of the totalitarian treasury, brooking no rivals but each other, insanely jealous each of the other's autocracy, jointly responsible for Ethiopia, Spain and Czechoslovakia and Albania?

A whole apple might style itself Catholic, if it were disposed to that kind of self-exaltation and pride. But an apple cut in an hundred parts is not Catholic, nor is any one of those parts the whole. Each is a segment, a sect. The biggest is merely the biggest sect. And that is what you see in Romanism, the biggest sect in Christendom, and the most divisive and sectarian. The Lutheran prelate Soderblom, of Stockholm, was constantly reminding Catholics all, of that myth in their notions.

As with unity, so with the other marks Rome boasts of. Is it apostolic? Well, in what respect? Not in doctrine? Not in the humble ministry in which the apostles were engaged in the simplicity of the Gospel. Not in its church organization. The Roman hierarchy is no more like anything the apostles ever knew by the name church than a humming bird is the mate of the Graf Zeppelin. There isn't anything apostolic about it except partial survivals that have not yet been submerged by its union of Judaism and Paganism, with a Christian nomenclature in part. Just as it is not one or apostolic or Catholic, so also it is not holy.

Are the products of a cold font and its *Hic nascitur ad salutem* "holy"? How did they get that way, and why can't we tell it in their lives? A few monastery products of apartness from human responsibility do not constitute any claim to be a holy Church. The Roman Catholic Church is no better than the average of its ministry and laity, and that is anything but holy. There is no Scripture which lays down these four "marks" of reality which Rome has chosen to exalt as the "marks" of true church. But by her own marks she is unidentified as anything that ever came from God. The marks more in evidence are those which show some analogy to the pagan "Babylon" which the Apocalypse seems to identify with ancient Rome.

## II

The use of the Latin tongue, a dead language, in a worship that all too often also devoid of lift, is the product of a myth of some supposed sacredness about the ancient Roman speech. Latin is no sacred tongue. God never gave men a single book of original Scripture in it. Even the Epistle to the Romans was written in Greek,

the only vehicle of inspired Christian Gospel and Epistles.

It is a mark of the provincialism of Rome that it would force forever its dead and embalmed speech on assemblies that understand never a word, obscuring from married couples the full force of what they vow. To say Roman Catholicism is to say provincial universality, wet dryness, good badness or any other self-contradiction of terms. The dead language of Romanish worship identifies it as a dead, medieval faith, provincial, peninsular, south-European. It is prevalent, not "Catholic", where its dead speech once prevailed. But it is not Catholic, even in the appearance of superficial outward conformity, except in Europe and its colonies in South America.

It is a minority in Asia, Africa, North America, Australia and the isles of the sea. It is the religion of a dialect and its daughters. And Paul formally forbids the whole Roman ritual and worship, in many of its rites, when he specifically forbids the use of a foreign language in worship, unless translated (1 Cor. 14:28). If that were obeyed one day, it would silence the voice of Romanism in the world as we know it. And why should Rome not obey its apostle Paul? Obey him or surrender the claim to him.

## III

Finally, a Roman Catholic "bishop" is a myth and a counterfeit. He is no bishop, in any Christian sense. He is what that skilled professor called the composite beetle, of weird and wonderful proportions, which his mischievous students had solemnly set before him for identification. The professor dubbed it "a humbug"! These "Domini" (Lords) who recently assembled in the Vatican are bishops? Can you imagine Paul or Peter recognizing them as such? Clearly a biblical bishop is a pastor of a democratic, autonomous, self-governing church, a presbyter, president of that spiritual assembly, minister and messenger of God's Word therein and thereto.

We see such men in spiritual Baptist churches. Their pastors are true bishops. But these gaudy prelates of Rome, bishops? No more so than Mahatma Ghandi in his loin cloth is the angel Gabriel. The portrait and the subject are not even similar. Even a priest is utterly alien to New Testament Christianity. Priestcraft belongs to Judaism and Paganism and Romanism, not to revealed Christianity.

Isn't it strange that everything Rome magnifies is exactly what she is destitute of? She pins all her hope on infant baptism for regeneration and life in God. Yet she has never given to any Roman Catholic true baptism. Baptism is immersion, and far more—more than that came before the immersion and more that purposed and vowed to follow the immersion. The whole Catholic world, all the Catholic sects indiscriminately, are utterly devoid of baptism. They pin all their hopes to something they are universally destitute of.

They magnify the church. Yet there is not the slightest similarity between what they call church and what the New Testament means by the word. They pin ten thousand hopes on sacraments, but both the word and the idea are pagan, utterly alien to the Gospel. They aspire to drink the blood and body of Christ in their Eucharist, then surrender to their clergy the cup, and get only a lot of superstition in exchange.

For a simple example, who ever saw any one kneel at a "Supper?" They have utterly lost every semblance of any Lord's Supper. They conceive of grace as flowing from the hands of a bishop and they have no bishop. In the spiritual world they majored on the material external and then lost their Medieval mythology, with its Judaistic and pagan roots, and for fruits the Apples of Sodom.

Let every evangelical who has a particle of true Christianity stop imitating this religion of myths in neo-Catholicism. And let us evangelize its people as Paul evangelized the Roman world of his day.

My friend Catholic, compare your religion

with the Epistle to the Romans. That is your Scripture. Try yourself by it. It will be a revelation to your soul Paul's revelation to the evangelical Romans, Romans whose baptism had buried them, in holy symbol, and in holy symbol raised them to walk in holy reality in the experience of newness of life, Paul's good Gospel of grace for Roman Catholics today.—Western Recorder.

—BR—

Dr. Maddry stirred all our hearts by his account of the work in Africa. Here indeed is where men sit in darkness and in the shadow of death. It is the business of missionaries to go where the need is greatest. The light was intended for dark places. Dr. Maddry did not hesitate to say that if he were a young man, he would go as a missionary to Africa. This is the spirit of the Master who when he saw the multitudes as sheep not having a shepherd, had compassion on them. There is no more stirring story of missionary adventures in modern times than that of Dan Crawford who turned his back on civilization and every comfort, that he might go to the interior of Africa where men never heard the name of Jesus. It was his privilege to labor where no man had gone before to open the way or lay the foundations. That is the spirit of Paul and the spirit of Jesus.

Dr. Maddry in his account of our work in Italy revealed a very unsatisfactory state of affairs. The pressure is on Baptist people in that country so that they must choose between allegiance to the government and allegiance to the Lord. And the same thing is true in Japan. Some of our people have wavered, and the future of the work is not assured. We have been for a good while of the opinion that the approach to the Italian people by our Baptist missionaries has not been the best. The only proper approach to people is as to lost men, slaves of sin, with the gospel that promises redemption and deliverance. We do not need to be comparing our little Baptist Churches with great Catholic cathedrals and hoary institutions. Ours is to win individual men and women to Christ. We have in Italy sought to approach men's heads rather than their hearts, to appeal to their esthetic and intellectual sense rather than to conscience and the moral sense. We have boasted of our high class literature, when we ought to have given them the plain gospel and sought to win men to the simple teaching of Jesus. And we have done little in Italy.

On Monday evening of the Convention Dr. C. E. Maddry was given a favorable opportunity and plenty of time to tell of his three visits in the past year to our mission fields; in Italy, in Africa and in Madras, India. Southern Baptists have no work in India, and Dr. Maddry was there attending a missionary conference representing Protestant and Baptist work throughout the world. It was evident that in this conference there were widely differing viewpoints represented, and differences of opinion were expressed. To some it would probably have been an embarrassing situation for Baptists, but Dr. Maddry seemed to be able to hold his own very well among the clash of views. Dr. Maddry says that at times he was in painful positions. Anglicans and Greek Orthodox representatives had little sympathy with persecuted Baptists. Japanese and Germans were on the defensive in supporting their governments in religious and international attitudes. Not all was "peace and hominy." The meeting was held at a time when Rumanian Baptists were having about their worst time, when their churches were closed and their ministers were in prison. It was difficult to see how union was possible or desirable between a persecuting "church" and persecuted Baptists. There can hardly be any question that back of all this conference between various Christian bodies, there is the purpose to try to bring them into one corporate union. The time will come when those who want to go into such an arrangement will go on in, and those who don't will get out and stay out. For our part we see little good to come of it, and much possible evil in sacrificing the truth.

**SOUTHERN BAPTIST CONVENTION—**  
(Continued from page 1)

Dr. Geo. W. Truett introduced Dr. J. H. Rushbrooke of London, England, the Executive Secretary of the Baptist World Alliance, as one of the most white souled men he has ever known. Dr. Rushbrooke spoke of the work ahead for the Baptists of the world. Religious liberty is still to be achieved, but good progress is being made as attested by the apparent victory in Rumania, where we need to make sure the permanence of the present achievement of victory. A new opportunity is sure to open in Russia.

Dr. J. B. Lawrence, known in Mississippi, his native state, Secretary of the Home Mission Board, then spoke. He repeated the words of Dr. W. N. Johnson of North Carolina, that there are two ideas of religion; one is dominating, the other is permeating. Catholics are the exponents of one. Baptists of the other. We are controlled by the love of Christ, and do not need ecclesiasticism, nor do we have any sympathy with it. Our denominational life is built from within by the Spirit of Christ. There is an atmospheric insistence on great union and organization. It has captured the imagination of the country. Pressure is brought to bear to line people up with this conception. It is the business of Baptists to demonstrate that there is a better way. We are spiritually one with every child of God, but this does not necessitate ecclesiastical union with others. Spiritual unity and ecclesiastical union do not go together. Spiritual union is stronger than mechanical.

Denominational loyalty must be based upon experience and intelligence. Two cannot walk together except they be agreed. Truth is the cement of fellowship. Truth is more important than union. We are to be of one mind "according to Christ." There is no conflict between the Spirit of Christ and the doctrine of Christ. A denomination that has no convictions of the truth has no reason for existence. Our adherence to the teaching of Christ is not a superficial sentiment. We are held together by a common faith in the word of God. To follow the New Testament literally is the mark of Baptists. If all that is Roman were taken from other protestants they would be Baptists. If all that is Baptist were taken from them they would be Catholics. Baptist belief and Catholic belief are at opposite poles. It is the duty of Baptists to proclaim the whole truth of the New Testament until the whole world has accepted it.

**Thursday Afternoon (18th)**

On time as usual the congregation took up the song, "I will tell the wondrous story." Prayer was led by Sec. D. A. McCall of Mississippi. Dr. W. W. Hamilton, vice-president was in the chair. He introduced Dr. L. T. Bristow, superintendent of the Southern Baptist Hospital in New Orleans. He reported Dr. F. S. Groner, chairman of the Hospital Commission, is hopelessly ill in the Hospital. He had a cerebral hemorrhage and has not been able to speak for months. A message of sympathy was sent to Mrs. Groner.

Dr. Bristow reported that all current bills have been paid, all bonds are paid and some still current. Missionaries and others have been cared for without cost to them. Religious services daily; active Grace McBride Y. W. A. J. W. Dickens, New Orleans missionary, is hospital chaplain. Enlarged equipment has been provided. Has never defaulted or had a deficit. Has operated 14 years. For the new building \$40,000 has been borrowed at 4%. The allocation from the Convention to the hospital has been several times decreased.

When Jesus was moved with compassion he always gave relief to physical suffering immediately. We recondition human bodies. Many of our missionaries have been given back their health and restored to their work. This happens every year. Among these are Dr. McCall of Cuba, Mrs. Gill of Bucarest, and others. Thus we are auxiliary agencies to missionary work. We are trying to follow the example of Jesus. Dr. Hamilton testified to the good work of the Hospital among the B. B. I. students.

Dr. T. L. Holcomb now brings the report of

the Sunday School Board, the greatest the Board has ever made. Dr. Holcomb is a Mississippian who went from First Church, Oklahoma City to the work of the Board in Nashville. He introduced Dr. Powell, for 16 years president of the Board, Dr. H. C. Moore, Editorial Secretary and Dr. Williams Business Manager. He paid tribute to Dr. Van Ness for about 40 years connected with the Board. The receipts of the Board in the past year were nearly a quarter million dollars over the previous year. The ministry of the Board is expanding every way.

Dr. J. W. Black, Mission Secretary for Kentucky was introduced and spoke on "On this rock I will build my church, and the gates of hell shall not prevail against it." "Ye shall receive power, etc." "Go ye therefore and make disciples, etc." "He appointed some as apostles . . . pastors and teachers, etc." Jesus built the church and gave it a definite mission, which is world-wide, age long, till the Lord returns. The church and members need power; also need training to equip them for service. The place of the church in the New Testament is central and commanding. The purpose of the training is the building up of the body of Christ. The church performs its ministry directly or through its organizations, which are the agencies of the church.

One of the chief functions of the church is to teach, to indoctrinate all of the people, having them grounded in the fundamentals for which we stand, and for which we should contend earnestly. There is no greater need among us than information that our people may be intelligent Baptists. Our people believe in the necessity of the Sunday school. They need to have a similar conviction about the B. T. U. These organizations develop a church conscience and loyalty. All our problems resolve themselves into one, the pastor problem.

Dr. Edgar Godbold, another Mississippian (from Missouri) spoke on the promotion work of the Sunday School Board. He said we have in this board our greatest promotional agency. It represents 4,000,000 Southern Baptists. It is a great business concern. The figures are staggering: receipts of over \$2,000,000; 234 employees, besides aides in the various states. Think of 31,000,000 copies of tracts and books. The Bible is the basis of all its promotional work. We do not have to adopt the slogan "Back to the Bible"; we have never left it.

Our Sunday school literature does not advocate literature but freedom. We are not carried away with any union propaganda. Our Sunday school organization magnifies the church. All organization is for the purpose of enabling the church to express itself and perform its ministry more effectively. During the "depression" the Sunday school forces were not reduced.

The last item on the afternoon program was a sermon by Dr. C. Oscar Johnson of St. Louis, who after much humor in his introduction announced the subject, "What Is Central," which was derived from the story of the Transfiguration: "Jesus Alone." "His name shall be called Jesus, for he shall save his people from their sins." He was the center of that little group of apostles, the center also of their thoughts. Is he central in our boards and institutions? From his birth he was the center of things. More and more he was central in all the groups among whom he was found. On through all the gamut of human experience and divine revelation Jesus takes his place as the center and inspiration of all. We began with laughter to listen to this sermon and we closed in tears. And it was easy to pray at the conclusion that Jesus might be all and in all.

The election of officers resulted in the re-election of Dr. L. R. Scarborough as president, and Pastor Rupert Naney of Oklahoma as First Vice-President; and of Aquilla Chamlee of Georgia as Second Vice-President. Drs. Hight C. Moore and J. H. Burnett were re-elected secretaries.

Committee on Time, Place and Preacher reported recommending Baltimore as the place of next meeting. Time: Wednesday following second Sunday in June.

W. R. White Convention preacher and J. L. Grey alternate. Considerable discussion over the question of the place of meeting. Two men from Baltimore spoke. Two spoke from Memphis. The vote favored Baltimore, by a very close vote.

**Thursday Evening**

This was W. M. U. and Foreign Mission Hour. The chief speaker for the evening was Dr. Everett Gill who has been for a good many years the representative of Southern Baptists on our European mission fields.

He placed much of the responsibility for the future of Europe in America's hands, declaring that it "is pure stupidity to think that we can pass by on this side, seeing Europe go down under despotism and tyranny, for we are all bound up in the fate of the world."

"When liberty dies in Europe," he warned, "it will die here also in the days to come. It has already died in Spain, because we, along with others, deserted her. The freedom of Czechoslovakia has gone, because we passed by on the other side. And now the freedom of Yugoslavia is gone, surrounded by gangsters."

"Europe's destiny is our destiny," he said. "We can't live alone and let Europe go hang."

Doctor Gill was one of the 46 foreign missionaries, home on leave, honored at the Thursday night session of the Convention. Men and women, they had come from the far corners of the earth to give first hand accounts of the efforts—feeble efforts in the light of the enormity of the task and the difficulties in their way—to "go into all the world and preach the gospel."

**11 Recruits Pledged**

At the close of the meeting 11 young men and women, were formally dedicated as new foreign missionaries. Several of them told why they had chosen mission work.

Said Dr. J. B. Cawthen, pastor of a Fort Worth church, who, with his wife, will leave soon to establish a new Baptist seminary in interior China, "We see the needs across the world—1,400,000,000 people in the foreign field, and only a handful of Christians to tell them the story of Jesus. We would rather go to war-torn China than stay home with the haunting suspicion that we weren't willing to pay the price."

As the active missionaries passed before the crowd, a few of them saying a few words, some of them in costume, one could catch a vivid glimpse into the field of foreign missions—Rev. A. C. Donath telling about the native tribal king in Nigeria who wants him to build a church and send a missionary to each of his villages—Miss Cartha L. Franks, telling of the suffering in China and declaring that "Japan, Hitler and Mussolini combined can't close the door for teaching Christ in China"—Rev. Clem D. Hardy, stationed with his wife and one other missionary 1,000 miles up the Amazon river in Brazil, "with a territory three times the size of Texas to convert on \$15 to \$20 a month"—Victor Coon, telling how he was beaten by a Japanese soldier because he dared to defend his Chinese assistant.

**Friday Morning**

"Come thou fount of every blessing" was the song and prayer of the messengers this morning, led, as we were, by Prof. I. E. Reynolds of the Southwestern Seminary. Prayer was led by Dr. McKinley Norman of Roswell, N. M. "Down at the Cross" was our next hymn. The house is not full this morning.

After reading of the journal, Dr. Ryland Knight presented the report on "Negro Education." Negro progress is more marked in other lines than in religion. Southern Baptists have a great responsibility here. This committee has conferred with similar committees from Northern Baptists and the Negro Convention. In Nashville is the only Baptist Seminary for Negroes in U. S. A. In New Orleans the teachers and students of the B. B. I. are teaching Negro preachers and workers. The Fort Worth Seminary is doing work of this kind. The Home Mission Board is paying Bible teachers in Negro colleges. Others are asking for help, others still need it. There ought to be larger appropriations for it. There are no Baptist colleges for Negroes in the North. Northern

Thursday, May 25, 1939

Baptists have helped support colleges for Negro teachers. Negro leaders greatly need help in getting the best preparation. The committee asked to be continued and its scope enlarged to consider the entire religious life of the Negroes.

Dr. T. F. Adams of First Church, Richmond, Va., spoke to the report. He said the Negro youth today is better educated and is critical of an untrained leadership. We are training a small number. In a Louisiana conference of 150 Negro teachers only three were college graduates. Educated Negroes are going not into the ministry but other vocations. Secular organizations are showing more interest in Negroes than religious organizations. Communists are out to win the Negro. We have just made a beginning. The Negro Seminary in Nashville should be adequately supported and its ministry extended.

We are doing proportionately much more for Indians than for Negroes.

Next was the report of the Education Commission, read by Chairman Chas. D. Johnson (Mississippian now teaching in Baylor University). He reviewed the work of the Commission for the past year. There have been 26,505 enrolled in our schools in the past year and about 7,000 more in the summer schools. Endowments total \$27,000,000. Property values \$42,000,000. The Commission is collecting a storehouse of information on Christian Education. Pastors are requested to preach on Christian Education, and to seek to induce students to go to our colleges.

Dr. L. R. Scarborough presented briefly some report of the Southwestern Seminary with 657 students. Finances are improving. Debt has been reduced, and after refinancing, all bills have been met. A beginning has been made in endowment. Need a million more. Dr. Hamilton spoke briefly about the Baptist Bible Institute and introduced Prof. Carnett of the Music department. He said the Institute is strategically located in a place of great need and opportunity. Music is an essential part of worship, and we must train our leaders to know good music and to produce it in our places of worship.

Dr. E. P. Alldredge reported for the Negro Seminary in Nashville, 26th annual report. Great improvement has been made in the property. Receipts have been better, nearly 10%. Two students from the Bahama Islands.

Dr. J. R. Sampey spoke for the Louisville Seminary and for all the theological schools. He said until recently only those expecting to preach have been admitted as students, but now there are some Christian Education students. The Southern Seminary now has nearly two million endowment, the market value being more than when first contracted. The endowment fund was begun 59 years ago. There is no more important thing for our churches than the proper training of our preachers. That's where most of our missionaries have come from. Dr. Sampey pleaded for \$5,000,000 endowment for each of our theological seminaries.

Just here Dr. Scarborough introduced to the Convention an invitation from the World Council of Churches, now in formation, to join with the Council as a member of that body. Dr. Scarborough moved that the matter be referred to a committee of not more than twelve to consider the matter and report a year hence. Carried.

Dr. Stiffler of New York spoke ten minutes on the American Bible Society.

After a magnificent solo by Morris Ford (as we caught the name) from Kansas City, we had a sermon by S. L. Blanton of N. C., who substituted for Dr. Jno. L. Slaughter of Birmingham, Ala.

The text: "Contend for the faith"—"Once for all delivered to the saints." Christianity can only be understood in the atmosphere of the first century. The world is not the same since Him. He was set for the rising and falling of many.

#### Friday Afternoon

To enable the Baptist World Alliance to be properly presented the session began early. Dr. Geo. W. Truett, President of the Baptist World Alliance made a brief report and introduced Dr. J. H. Rushbrook, its secretary. He spoke on the

Baptist Outlook. The Baptist Commission is sharing an enormous life. He pointed out the points of difference between the position of Baptists and the statements issued by the Conference on Faith and Order at Edinburgh. The paper which he read will probably be available to all our people. It set forth the essential position of Baptists and their relationship to Christians of other faiths. We seek only to be loyal to Jesus and faithful to His truth.

Dr. Rushbrook saw no place for Baptists in the proposed World Council of Churches.

The Relief and Annuity Board presented its report through Dr. T. J. Watts. He introduced the new Associate Secretary, Dr. R. C. Bolton of Florida. He recommended the new book by Dr. J. Wash Watts of the Bible Institute, "Living of the Gospel."

This board has had a continuous growth and enlargement, seeking ways of serving better. The income for the year was more than half a million dollars. Will probably be a million in the next 12 months. Total assets over \$4,000,000. Ten years from now it will possibly reach \$15,000,000. The Convention was for a while turned into a school of business instruction in which strong boxes, investments, bankers and such like were led before us in procession.

Dr. C. A. Jones, mission secretary in South Carolina told of how the plan has been worked in his state. We began advertising and started with about 250 pastors, which has now been doubled. It has met with most ready response. About 95% are promptly paying their dues. Dr. Campbell of Texas said no movement has found better response among the churches than has this group plan of providing pensions for preachers. It is a denominational and financial asset. Dr. Godbold of Missouri told of its adoption and operation in his state. Rev. C. J. Olander of Texas told of the prospect in his state.

The next item on the program was the report of the Committee on Public Relations made by Chairman R. W. Weaver, embodying a statement on Religious Liberty. It embodied some familiar statements of Baptist views, some good suggestions, and some about which there may be serious question and difference of opinion. It seems to some of us that the Southern Baptist Convention has gone far from its original purpose when we launched on this business of mixing in governmental matters. This matter is so involved that the editor will discuss it at another time.

The last part of the afternoon program included the address by Prof. Chester Swor of Mississippi College on "Youth and Christ." He said youth needs Christ, and Christ needs youth. The best and the worst are possible to youth, the highest and the lowest. And we have this situation in every one of our churches. Plainly the speaker discussed the need of resisting the appeals of imperity, the temptations to crime which today reaches a total which stuns the minds of men. The attack of these things today are directed against the youth of our land. Among the evils that confront our youth is danger of ideals. This goes under the name of freedom of speech in schools and publicity organs. All such ought to have a millstone about its neck and tossed into the sea. They destroy faith in God; they rend the marriage tie. Young people will respond to a heroic challenge. They have been mightily lifted by the young peoples revival. They are particularly responsive to a cause of genuine, honest to goodness religion. They abhor shame and abominate hypocrisy on the part of such members who are active in the church house and unchristianlike in the home. Those who heard this address are not surprised at the influence with the young people of the south.

BR

Dr. Jones preached to the graduating class of Brookhaven High School Sunday evening. The faculty and members of the school board were guests.

Stetson University, Florida, will have Dr. A. J. Moncrief, Jr., as commencement preacher, and Prof. Edwin Mims of Vanderbilt for the baccalaureate address.

## Sparks and Splinters

Many new missionaries were introduced at the Convention. This awakens joy and hope and assurance.

Dr. J. B. Quin preached the commencement sermon for the Summit High School last Sunday.

Meridian First Church is working for a Sunday school attendance of 800 in June. Things are picking up.

It did not seem to us there were as many Mississippians at the Convention, but lots of us run around so fast that it is difficult to be counted.

Hazlehurst Church will observe August 10-13 as Homecoming Time. All former pastors will be invited to be present. This will be the tenth anniversary of Dr. Geo. P. White's pastorate.

During our stay in Oklahoma City we saw on display in one of the store windows a two-headed calf. In the Convention we heard several speeches which had five or more tails to them, each one labeled "finally brethren."

An invitation comes to the wedding of Mr. Sam Houston Williams and iss Corianne Welch, First Church, Osceola, Ark., May 27. The bride to be is a daughter of Rev. and Mrs. C. E. Welch, well known and loved in Mississippi.

Meetings: Shubuta, May 28-June 4, N. A. Edmonds, Pastor, assisted by C. N. Travis, Durham Springs, Ga.; Byhalia, May 25-June 1, W. E. Lee, Pastor, assisted by Dr. F. M. Purser and Rev. Joe Canzoneri. Pray for these.

Dr. Edgar Godbold in his address at the Convention paid his respects to those who make it their slogan, "Back to the Bible." He said he congratulated them, for they had no business ever to leave it.

If you have members of your church who go to sleep while the sermon is being preached, maybe it's not the preacher's fault. We saw a number of brethren sleeping soundly while good speeches were being made at the Southern Baptist Convention.

Dr. R. Q. Leavell made the chief address at the Baptist Bible Institute banquet at the Convention. He had a sympathetic audience and made one of his best speeches on Evangelism. It was astonishing to see how many former students were present for a young institution.

Miss Mattie Baker returned to Sao Paula, Brazil, as a missionary, sailing May 20, accompanied by Miss Almeida who has been in the Louisville Training School. On June 2 Dr. Geo. W. Sadler and Misses Josephine Scaggs and Ruth Walden sail for their work in Africa.

The ten Baptist Churches of Shreveport have just closed a simultaneous Evangelistic Campaign with 475 additions to the churches. Many of the churches reported the best revivals in their history. Evangelism is having its day in Louisiana.—John Caylor.

Some dissatisfaction was expressed at the way the vote was taken at the Convention as to the place for the next meeting. The vote was close and was decided in favor of Baltimore, by a *viva voce* vote. After announcement by the President a standing vote was not allowed. This was within the right of the presiding officer, but there are some things above our rights. It would not seem that objection by a few from the floor to a recount is a good parliamentary precedent.

Mississippi College had reason to be proud of the record being made by its representatives and by the part these men are taking in Southern Baptist work. Among those who did good work on the program of the Convention in Oklahoma City were: Dr. J. B. Laurence who made a great speech; Dr. T. L. Holcomb who read a great report of the Sunday School Board; Dr. Edgar Godbold who made a great speech; Dr. Chas. D. Johnson who read the report of the Education Commission; Prof. Chester Swor who preached a great sermon; Prof. I. E. Reynolds who led the music; and there were many others who were present and doing great service in their fields.

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

"In taking revenge, a man is but even with his enemy; but in passing it by, he is superior; for it is a prince's part to pardon."—Bacon.

II

### GOD'S WORD TO THE SAVED

JESUS PAID THE FULL PENALTY FOR YOU: "Who his own self bare our sins in his own body upon the tree." I Peter 2:24; I Cor. 15:3.

HIS RIGHTEOUSNESS NOW IS PLACED TO YOUR CREDIT: "Made unto us wisdom and righteousness and sanctification and redemption." I Cor. 1:30; Romans 10:4.

CONFESS HIM AS YOUR SAVIOUR AND LORD: "If thou shall confess with thy mouth Jesus as Lord." Romans 10:9. "Confess me before men." Mat. 10:32.

FOLLOW JESUS IN BAPTISM: "Baptized of John in the Jordan." Mk. 1:9. "Buried with Him in baptism wherein ye were also raised with him." Col. 2:12; Romans 6:4.

WORSHIP WITH HIS PEOPLE: "Not forsaking the assembling of yourselves together." Heb. 10:25. "The first day of the week." Jno. 20:19; Acts 20:7; Rev. 1:10.

CONTRIBUTE AS GOD PROSPERS: "Upon the first day of the week." I Cor. 16:2. "Tithes and offerings." Mal. 3:8. "Abound in this grace also." I Cor. 16:7.

STUDY THE BIBLE DAILY: "For teaching, for reproof, for correction, for instruction." 2 Tim. 3:16. "Daily." Acts 17:11. "Study to show thyself approved." 2 Tim. 2:15.

CONFESS TO GOD EVERY SIN: "If we confess our sins, he is faithful and just to forgive us." I John 1:9. "Abundantly pardon." Isa. 55:7; Psalm 51:17.

IN CASE OF DOUBT TAKE SAFE PLACE: "He that doubteth—whatsoever is not of faith is sin." Romans 14:23; I Cor. 6:12; 8:12; 10:23, 31.

PRACTISE THE PRESENCE OF CHRIST: "I will never leave thee nor forsake thee." Heb. 13:5. "With you always." Matt. 28:20; 18:20.

WORK FOR HIM AS THE WAY OPENS: "Be ye doers of the word and not hearers only." Jas. 1:22. "He that doeth the will of my Father." Mt. 7:21.

SEEK TO WIN OTHERS TO JESUS: "As the Father hath sent me even so send I you." Jno. 20:21. "I will make you fishers of men." Mt. 4:19; Luke 19:10.

PRESS ONWARD, OUTWARD, UPWARD: "Unto the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. "Crown of righteousness." 2 Tim. 4:8.

III

Mississippi Baptists! Carrying on for Christ! Heeding Him as He says "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

The first check we signed for world-wide missions (outside our state), i.e., Mark 16:15, was for \$8,385.15. The next was for \$5,249.50. The next for \$10,894.39. The last to date was for \$9,569.60. Our God marches on! Mississippi Baptists march with Him!

IV

Reverend C. E. Patch has the following counties in Five Thousand Club work: Tishomingo, Yalobusha, Alcorn, Prentiss, Itawamba, Lee, Monroe, Lowndes, Clay, Chickasaw, Pontotoc, Union, Tippah, Benton, Marshall, DeSoto, Tate, Tunica, Panola, Lafayette, Calhoun, Webster, Montgomery, Grenada, Tallahatchie, Quitman, LeFlore, Sunflower, Bolivar, Coahoma.

Reverend E. C. Farr has the following coun-

ties: Noxubee, Kemper, Lauderdale, Clarke, Oktibbeha, Winston, Choctaw, Neshoba, Newton, Jasper, Smith, Scott, Leake, Attala, Carroll, Holmes, Madison, Rankin, Yazoo, Issaquena, Sharkey, Humphreys, Washington.

Reverend Joel W. Sturdvant has the following counties: Wayne, Greene, George, Jackson, Harrison, Stone, Perry, Forrest, Jones, Covington, Jeff Davis, Lamar, Marion, Pearl River, Hancock, Simpson, Lawrence, Walthall, Pike, Lincoln, Coahoma, Hinds, Warren, Claiborne, Jefferson Davis, Adams, Franklin, Wilkinson, Amite.

V

Enjoyed the joint B. S. U. installation service, M. S. C. W. and State College. The theme was "Building the World of Tomorrow." A large group was present.

First Church, Meridian, had large congregation present on Sunday morning.

Had a real treat in several services at State Teachers College, Hattiesburg. Attendance was very gratifying—300-400-500 at the evening hours and 600-700-800 in mornings. Dr. George, and others outstanding in the things of Christ on this state school campus. About 300 re-consecrations, one volunteer for mission service.

Challenged by the loyalty of the Woman's College group in a fine hour at chapel service.

First contact with "Choctaw" ministerial group very inspiring to me. A large number present.

Had breakfast with some Bible classes of Griffith Memorial and Northside friends out in the quiet of a forest section. Good to start day that way.

Delivered commencement sermon at Wesson and Tylertown same day. Christian influences from faculty members evident at both places.

VI

Some interesting State Mission comparisons are presented:

### What is the Amount of Your State Mission Budget?

Alabama, \$26,521; Arkansas, \$18,000; Florida, \$86,810; Georgia, \$37,630. Illinois, \$18,855; Kentucky, \$101,944; Louisiana, \$135,000; Maryland, \$22,000; Mississippi \$37,500; Missouri, \$40,000; New Mexico, \$9,708; North Carolina, \$85,617; Oklahoma, \$22,209.83; South Carolina, \$31,981; Tennessee, \$62,500; Texas, \$249,500; Virginia, \$78,773.20.

### What Amount of Your State Mission Budget Do You Give To Evangelistic Work?

Alabama, \$3,800; Arkansas, 5 evangelists with \$4,000 appropriation and State Missions; Florida, \$7,200; Georgia, \$6,200; Illinois, \$1,500; Kentucky, \$48,554; Louisiana, \$3,000 in budget with \$1,020 to be raised on field; Maryland, none; Mississippi, \$5,750; Missouri, \$3,900; New Mexico, none; North Carolina, \$5,090, work done by general missionaries; Oklahoma, \$8,700; South Carolina, none; Tennessee, work done under pastoral missions, \$22,000; Texas, \$3,705, with \$840 for Mexican evangelism; Virginia, none.

### What is the Approximate Circulation of Your Denominational Paper?

Alabama, 11,000; Arkansas, 6,250; Florida, 7,000; Georgia, 15,000; Illinois, 2,000; Kentucky, 15,000; Louisiana —; Maryland, 1,400; Mississippi, 17,000; Missouri, 7,500; New Mexico, 1,200; North Carolina, 13,000; Oklahoma, 13,175; South Carolina, 10,000; Tennessee, 6,000; Texas, 46,707; Virginia, 8,000.

BR

Among the many breakfasts, and suppers and dinners, those given by the Sunday School Board, attended by its workers and friends was one of the most largely attended of any held in Oklahoma City. There must have been 600 present. The editors were among the guests and greatly enjoyed it. The Hollis Quadruplets furnished music, as did also Prof. B. B. McKinney. Two noteworthy addresses were made, one by Dr. E. C. Routh on the Denominational Paper and the Sunday School Board, the other by Dr. L. D. Newton on The Board's Literature. The association with men and women like these is an inspiration never to be forgotten. All the Southwide executives were honor guests.

### SPURGEON'S LIFE AS SHOWN IN HIS SERMONS

By A. C. Burley

#### The Hayti Romanist

"I do not know anything that can make a man forget his pain and weariness like grasping the hand of a sinner saved. 'Oh,' saith the saved one, 'God Almighty bless you! you have brought me to Jesus.' This nerves us to new effort. I speak here from experience, for yesterday evening, when I was thinking of this subject, I was myself somewhat dull through pain and weakness, and as God would have it I took up the Report of the Baptist Missionary Society, which will be issued to you on the 1st of June, and as I glanced over it, I saw my own name. It seems that our missionary in San Domingo has had a discouraging year, but it was lighted up with one most pleasing incident. A man had come down from the interior of Hayti to ask for baptism. Finding him to be a most intelligent Christian, well instructed in the gospel, the missionary asked how he came to know anything about it. In reply he told him that he had fallen in with a sermon translated into the French language which was preached by Mr. Spurgeon. Oh friends, I was dull no longer. I had meat to eat. Had an angel stood in the study, I could not have felt more delighted with his visit than I did when I read of a sinner saved. Here was a sermon translated into French, which was carried far away to Hayti, I do not know how, and there was read by a Romanist, who found by it salvation. God bless him! You cannot faint after such a success; can you? As for myself, despite my sickness, I resolve to go on again, preach with all my might, and print more sermons, and send them out to the ends of the earth. Brethren, never say die. Never dream of giving up. Let God's blessing on your work refresh you."

#### The Sea Captain Convert

"One day this week I had a great lift up out of deep distress when I was informed that a captain was here last Sunday morning, and was so impressed that he found the Saviour, and made the fact known at one of the noon-day prayer meetings, asking for himself that he might be kept faithful to his God. This is good. We do not always see our seed grown so quickly as that. It is wet weather just now, the damp of sorrow is on all things, and so the seed sown in tears is speedily reaped in joy. Is not this something to comfort us? Let us pray God to send us more of it, that by conversions our work may prosper."

#### The Heedless Crowd

"Have you never seen persons crowding into a place of worship? Do they not in this place often press upon one another to hear the word? Yes, yes; and when they have come, and they have heard it, what have they done with it? The great mass of them have done nothing with it. Did you ever go to a physician? Did you ever wait in the room for an hour or two before your turn came to see the great man? Did you give him your guinea? Did he hand you a prescription? Tell me, did you leave it on the table? Did you fold it up carefully, and put it into your pocket? Did you keep it there? Did you not have the medicine made up? Did you not take it? Suppose that in a month's time some one should say, 'Did you see the doctor?' You say, 'Yes, I went to see him.' 'Did you have a prescription?' 'He gave me a bit of paper with something or other upon it; but I do not know what it was, for I cannot read Latin.' 'You do not mean to say that you have not had it made up at the chemist's?' 'No,' you say, 'I was satisfied with seeing the doctor.' Dear friends, you smile at this description of folly; for it is such gross unwise. Be wise, then; do not hear the gospel in vain by neglecting its commands. If you know how to be saved, obey the command. Do not be lost in darkness with light shining upon your eyeballs. Do not go to hell with the gate of heaven standing open before you. I pray you, hear and be wise. Turn what you hear into speedy practice. God help you to do so, for his mercy's sake!"

### THE PASTOR

Oklahoma City  
The meeting was held in the Auditorium, and began with a service of prayer.

"To Zion," "Amazing Grace," "Show me the Cross," "Show me the way."

Dr. S. H. Frazier

reading from the last chapter of the book.

Mr. Lawson H. Cook

Baptist Brotherhood

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Thursday, May 25, 1939

THE PASTORS' CONFERENCE  
Oklahoma City, May 16, 1939

The meeting was in the Mirror Room of the Auditorium, and began with "We're marching to Zion," "Amazing Grace," "Am I a soldier of the Cross," "Showers of Blessing," led by a brother whose mouth describes a right angle, from which the music comes out.

Dr. S. H. Frazier of Illinois led the devotional, reading from the last chapter of Luke, the first and second chapters of Acts. Every session of our Convention is characterized by some great purpose. This year it is evangelism. Let us magnify this ministry to the lost. To do this we must "tarry till we are endued," clothed with power.arry for purification through a vision of God. Drs. W. W. Hamilton, C. V. Edwards and J. Cossey of Arkansas, and others led in prayer.

Mr. Lawson H. Cook, secretary of the Southern Baptist Brotherhood, spoke on "The Pastor as His Men See Him." He laid his watch on the desk, but said it did not mean anything, just an old ministerial custom, "the pastor as the layman sees him."

You may have a part-time preaching in a full time church. Don't give your people canned food on Sunday. Many men never see the preacher, perhaps 25% of them on Sunday morning. This is our first problem. Don't have stunts in the churches, or use cheap bait for a congregation. Find out why men run from the church. Look for the cause of the trouble; face the facts. Preachers would be greatly humbled if they knew the high regard in which they are held. Should be men who live on intimate terms with God; men who make thorough preparation. Be conscious of the Master's presence while making preparation. Don't let commentors supplant God. Be a true interpreter of God. It is not yours to solve all economic problems. But reveal God's will and lead men close to God. Don't let men be disappointed in you.

Restlessness of pastors is one of the most discouraging situations. Brethren, you are called of God, be worthy of the high calling. Be an interpreter of the intentions of God. Leadership passed from the preacher to the doctor. Now it is in the hands of the chamber of commerce. The preacher must recapture this leadership. Mr. Cook referred to his pastors of the former years, Dr. J. S. Dill, M. A. Jones, G. W. McDaniel, F. F. Gibson, and paid suitable tribute to each. His present pastor is R. J. Bateman of First Church, Memphis.

The churches are full of potential leadership. It is the business of the pastor to discover and develop it. The kingdom of God awaits the enlistment of our men. Pastor, lead; the men will follow.

Dr. J. T. Henderson, for 25 years secretary of the brotherhood, was asked to lead in prayer; also Dr. R. J. Bateman.

Judge Heffner, mayor of Oklahoma City, was introduced as a faithful Baptist deacon who was elected to office on a clean-up program. He spoke simply, sincerely, brotherly, without any of the tone or marks of a politician, simply as a Christian. Fifty years ago there was not a house where a city of 225,000 people now stands. In one day 10,000 people came here. They were people imbued with Christian principles. We laymen will like Aaron and Hur hold up the pastors' hands as Moses' hands were sustained by his helpers.

Prof. Carnett of the Baptist Bible Institute sang "Christ My All" as a solo.

Dr. L. R. Scarborough, president of the Southern Baptist Convention, spoke on God's Promise for a Crusade for Souls. The Son of Man is come to seek and save that which was lost. "I am made all things to all men that by all means I may save some." "The Spirit and the bride say come." "Let him that heareth say come."

Difference between a campaign and a crusade. Jesus made a 3 year crusade. Pentecost was a campaign. Crusade is perpetual; campaign is occasional. An evangelist is a campaigner. The pastor and church are crusaders. Thank God for the evangelist ignorant or otherwise. Thank God for the laymen who win men to Christ; and for

the women and young people. There ought to be a pentecost in every community around the world; personal testimony, prayer, protest against sin; a deep consciousness of the truth of the gospel and of the presence of God. We need most of all a constant crusade for souls in all churches. We must lay siege to souls. Some day they will surrender. We must go outside our church circle. We must set our men to this task.

## Tuesday Afternoon

"When the roll is called up yonder" was sung with great spirit while the bands played outside in the parade on the streets honoring Gen. James Farley who was a visitor in the city. No he was not the President's special messenger to the Southern Baptist Convention. Then a solo, "When I survey the wondrous cross" was sung. Dr. M. E. Dodd presided, as he did this morning. The first speaker was Dr. L. E. Barton, pastor at Jasper, Ala., formerly pastor at West Point.

He began with "Have not I seen Jesus," I Cor. 9. His subject, "Spiritual Apprehension of Christ." This was Paul's proof of apostleship. It is the essence of Christian experience. Jesus' empire is built on love, and his people are willing to die for him. No man's influence compares with his. He is matchless.

## We see Jesus:

1. On the cross. We preach Christ crucified. He is not only our ideal. He is our Redeemer. Christ died for our sins, according to the scriptures. To see Jesus on the cross will cure us of all error in thought and sin in life. To get right at the cross is to be right all the way out. Not to have known Jesus on the cross is not to know Him at all.

2. We must see Jesus as risen from the dead. This is the best attested fact of history. We are convinced because the disciples doubted and their doubts were overcome. He appeared to them repeatedly and convincingly.

3. We must see Him ministering to the multitudes. As he did to the 5,000 by the lake of Galilee. We can and do have fellowship with him in service. A vision of Jesus makes a man preach.

4. We see Jesus enthroned. We see Him when we enthrone and obey Him.

5. We shall see Him returning in glory. Even so come, Lord Jesus. It is ours to look for Him and hope for His coming.

At the conclusion of this address there was a spontaneous outburst of song and handshaking. And the mayor came back to shake hands for all the people in the city.

Dr. Davidson and Dr. Ezelle of Alabama told about the Alabama plan of evangelism or loyalty campaign. Dr. Davidson said revivals have not been sporadic, but come from earnest prayer. This beginning among Southern Baptists must become a movement. Our age is one of great danger and the need is great and imminent. We have chaos in Europe, and in heathen Asia. Our only hope is in those words in 2 Chron. 7:14. "If my people which are called by my name, shall humble themselves, etc." We are today weighed down with indifference among our 4,500,000 Baptists in the South. This is the greatest stumbling block to the unsaved. Our first task is the awakening and saving the indifferent people in our churches. Less than 25% of the membership take God seriously. We must first look after the 75%. The Alabama plan provides for (1) Worship, (2) Bible study daily for 12 weeks, (3) Daily contact with God in prayer, communion with God, (4) Personal testimony or soul winning.

Dr. Ezell gave his testimony to the Alabama plan. This groups the membership into 12, more or less, to develop the spiritual life of the members. Begin here. Our concern is not so much in numbers as in spiritual results. Those who try the plan report increased attendance. A number of written testimonials, from pastors who have tried out the church loyalty program, were read.

An effort is made to have a revival meeting in every church, to lengthen the time of the meeting from three or four days to seven or ten days.

Mr. Pruett, a Methodist layman from Birmingham spoke of the loyalty campaign in Highland

WHY I AM THE KIND OF BAPTIST I AM  
By John D. Freeman, Jr.

(Continued from last week)

## II. "Saved-by-Grace" Baptist.

It was the grace of God that drew the plan of salvation; it was grace that sent the Redeemer into the world; it was grace that offered me the privilege of being saved; it was grace that sent the Holy Spirit to bring conviction and conversion to the country lad. It was grace that stirred the hearts of people in other sections to send missionaries who brought the messages that inspired me to surrender my heart to the Lord Jesus. None but God could have seen in the overgrown, awkward, crude country boy material fit for His special service, or would have chosen him to be sent forth to help build His Kingdom enterprise.

What but boundless grace saved the wicked from complete destruction in the days of Noah? What but grace could have opened the doors of eternity and bidden wicked, degenerate mankind to come back to the Father's love? "Grace and truth came by Jesus Christ" (John 1:17), hence man could have had no part in their production. "I believe that through the grace of our Lord Jesus Christ we shall be saved" (Acts 15:11) is a direct statement of the great fact. I know that we are justified freely by his grace through the redemption that is in Christ Jesus (Rom. 3:34). I cannot discover any merit in myself or in any other whereby we could claim pardon for our sins. "Therefore it is of faith that it might be of grace, to the end that the promise might be sure to all the seed" (Rom. 4:15). I can thank God that where sin abounded, grace did much more abound (Rom. 5:20), and I can rejoice that I am no longer under the law but under grace (Rom. 6:16). "For what the law could not do, in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the righteousness of God might be fulfilled in us who walk not after the flesh but after the Spirit" (Rom. 8:1-5).

When Isaiah of old was distressed in soul and cried to God against the sins of Israel, "Lord, they have killed the prophets, and digged down thy altars, and I am left alone, and they seek my life," what did Jehovah reply? "I have reserved to myself seven thousand men who have not bowed their knee to the Image of Baal" (Rom. 11:3-4), and Paul declares "Even at this present time also there is a remnant according to the election of grace, and if by grace it is no more of works" (Rom. 11:5-6).

I am fully persuaded that his grace is sufficient for me (2 Cor. 12:9), for my salvation, for my preservation, for my direction in life's work. "By the grace of God I am what I am" (1 Cor. 15:10) settles it for me, and I can be no other than an ardent believer in sovereign grace as the only hope of any sinful soul this side of hell. Real Baptists believe that God's people are separated and called by His grace (Gal. 1:15); that if men turn from Christ and seek salvation by the law they fall away from grace and have no hope (Gal. 5:4); that in Jesus Christ no ordinance or ritual availeth anything, but faith alone (Gal. 5:6); and that we are saved by grace and grace alone (Eph. 2:5, 8; 3:7; 4:7; 2 Tim. 1:9; Titus 3:7).

Since the Bible and experience both teach clearly that man is impotent of himself to escape the weaknesses of his flesh, and that he can never bring satisfactory atonement before God for any or all of his sins, there is but one conclusion for the true student of the Book of Life to reach and that is the conclusion of long ago set forth by the New Testament Christians, namely: "The redeemed are the objects of the special grace of God."

Methodist Church. Night service attendance has multiplied threefold. Secretary Barnes of Alabama gave his witness to the worth of the plan; as did Pastor Ross Dillon. A deacon of Southside Church, Birmingham, said this plan had waked up the deacons. Dr. Dodd said the plan is spiritual and church centered.

## W. M. U. CONVENTION—

(Continued from page 1)

M. U. In Africa the schools have brought many to Christ.

Brazilian Baptists sent missionaries to Portugal, and from Portugal missionaries have gone to Africa. A new W. M. U. training school will be built in Buenos Aires. \$19,000 have been given by the W. M. U. this year to provide homes for missionaries on the foreign field.

One hospital in China has been totally destroyed by Japanese and two partially destroyed. There are 8 hospitals of our Board in China and one in Africa.

Mrs. Armstrong told of her visit to Cuba, where A. J. Diaz began our work in 1886. Fifty years ago the W. M. U. helped to build the church in Havana, where there is a population of 600,000. A normal Sunday's work begins on Saturday before. On Sunday the work starts in the early morning.

Mrs. Spooner of Oklahoma introduced a number of Indian women who are helping in our mission work in this state. The first was from the Pawnees, who told of the way the Indian women are cooperating in the missionary program. Next Mrs. Cooper spoke of the work among the Sac and Fox tribes. She is a Choctaw. Then a Seminole spoke of the work among her people. Two Indian women dressed in their native costume sang "Jesus is calling," one of them by voice, the other in the Indian sign language.

Miss Mallory read the scriptures about Israel coming to the Red Sea and later to the Jordan, and Jesus sending out the twelve and the commission in Matthew 28:18ff etc.

BR

## MOTHER'S DAY

—0—

If I could find a rose as pure  
As my own mother's love was sure,  
I'd wear that rose of spotless snow  
That those who saw it there might know  
How much my mother meant to me,  
How much she means eternally.

My mother's life was like a flower  
That broke to blossom every hour.  
I knew its fragrance as a child,  
When all the earth was beauty smiled;

And when the world was clad in gray,  
It seemed to sweeten, day by day.

My mother's name was little known  
Beyond the circle of her own.  
She never dreamed of pomp and place.  
She chose to run a modest race,  
Contented quite if she could cast  
A breath of fragrance where she passed.

Old-fashioned gardens held her heart  
Where humble blossoms bloomed apart,  
Where many a sweet, familiar thing,  
Like those dear songs she used to sing,  
Turned every common-place to good,  
Like her own winsome womanhood.

If I could find a rose as white  
As my own mother's ways were right,  
Despite my heart's eternal ache,  
I'd wear that tribute for her sake.  
I think that it would bring her joy  
To see that flower on her boy.  
I see her still, through blinding tears,  
Beyond the border-land of years.  
She is not old and bent and gray,  
But fair and young and lithe and gay.  
When twilight ends my afternoon,  
I hope to meet my mother soon.

—David E. Guyton

Blue Mountain, Miss.

BR

For the fifth consecutive year Rev. H. D. Jordan preached the commencement sermon for Bunker Hill High School where he was formerly pastor.

We are publishing by permission of Dr. J. D. Freeman a series of articles by him on "Why I am the Sort of Baptist I Am." They are good enough for anybody's paper. If you wish them all in one tract they may be had of Dr. Freeman, 149 6th Ave. N., Nashville, Tenn., for five cents a copy or \$2.50 a hundred.

## LET'S GO

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

## A FIFTY YEAR READER

In renewing her subscription Mrs. Mary B. Wrenn of Indianola writes: "This makes 50 years I've been a subscriber." May she enjoy it even more during the next 50 years.

## MORE PROOF OF THE

Newton Baptist Church is one of the almost 400 Baptist Churches that have adopted the E F Plan. A recent note from Pastor Morris said, "Collections for the first quarter of 1939 were over the budget." The E F Plan does pay.

"Bay Springs Church, Jasper County, S. E. Sumrall, pastor, has 197 enrolled in Sunday school, 151 were present last Sunday." Bay Springs has the E F Plan.

Calvary Baptist Church, Jackson, has the E F Plan. Six hundred seventy families receive the Record. The offerings at Calvary for April, 1938 (with 40 subscribers to the Record) were \$2,520.35. The offerings for April, 1939 (with 670 families getting the Record) were \$3,015.56.

## O'ZION Likes the E F Plan

O'ZION Church in Franklin adopted the E F Plan some months ago. According to Brother Lloyd Holland, church clerk, they like the Record and the E F Plan.

All our people still like the E F Plan and many of our people are just now beginning to realize how valuable it is.—J. H. Avery, Highland Church, Meridian.

I am resigning my work at Pearson to take up other work. God has been gracious to us in the work there and among His blessings has been the E F Plan. I'm for it heartily. May the Lord bless the Pearson folks under the leadership of their new pastor, Rev. H. W. Robertson, and increase the already marvelous usefulness of the Mississippi State paper and its splendid staff.—W. L. Sewell.

## Thanks, Dr. Land

Enclosed find check for renewal of Baptist Record. I like the Record because it tells me of so much others are doing and so little I am doing. Yours for Christ, W. A. Land, DeKalb, Miss.

## The Record Does Pay

I am sending in our Sunday School attendance report for April 30th. Since placing The Baptist Record in homes of a goodly number of the members the collections in Sunday School and church are increasing some each Sunday. Melborn Anderson, secretary, Decatur, Miss.

## The E F Plan Helped at Escatawpa

Dear Bro. Goodrich: I'm sending a report of our revival at Escatawpa. I believe I wrote you before that the church had adopted the E F Plan. In our now budget we will send at least ten dollars to the cooperative program each month. We think it's fine for Escatawpa since only about a year ago they were sending absolutely nothing.

Sincerely yours,

James Taylor.

## More Every Family Churches

Bethlehem, Simpson County, B. E. Philips, pastor; Pleasant Hill, Lawrence County, B. E. Philips; New Zion, Simpson County, J. B. Gonnea; Ocean Springs, J. F. Sullivan; Clear Creek, Lafayette County; Maben, Van Hardin; Macon, R. D. Pearson; Sumner, J. H. Pennybaker; Brooksville, C. A. Webb; Lorman, Wayne Todd; New Albany, J. P. Kirkland; Mt. Zion, Leake County, J. W. Burnett; Noxapater, C. C. Weaver; Tuscola, A. A. Ward; West Corinth, Dewey Wallis; Glenfield, Percy Ray; Hebron, Scott County, James Gooch; New Bethany, Calhoun County, J. B. Middleton; Bethel, Calhoun County, J. B. Middleton; Crowder, Daniel Hughes.

Miss Daffin has taken up her work as assistant to Pastor Edw. Caswell in First Church Greenwood. Her father is a Baptist pastor in Alabama, and she is a graduate of Blue Mountain College and has served as Baptist Student Secretary in the Louisiana Polytechnic Institute at Ruston.

Brother Henry L. Boyd recently helped in a meeting in First Church, Greenville, Fla., and found them genuinely interested in the Lord's work. Great blessing attended the services. There were 31 added to the church, 26 by baptism. Rev. Paul McCullars is the pastor and is leading the church most acceptably.

The Southern Baptist Convention, in order to give time to a man representing the American Bible Society to speak, refused ten minutes discussion after our business to hear about a matter which is not our immediate business. Our people are sympathetic with the Bible Society, but we have an inescapable responsibility in connection with positioning ourselves on the matter of the World Council of Churches.

When one sees the throngs which attended the banquets in Oklahoma City for former students and friends of the Southern Seminary and the Southwestern Seminary and the Baptist Bible Institute, he sees something of the great spiritual forces that are embodied in these men of God. They are turning the world upside down, and they are loyal sons of great institutions. Our people can feel confident that men like these will be true to the gospel and to the Lord who has redeemed them.

A pastor told us recently that in his city three representatives came and spoke in what is called the good will movement to bring better relationships among various religious groups. The speakers were a Jewish rabbi, a Catholic priest and a Protestant clergyman. The rabbi plainly and boldly set forth his religious beliefs, as did also the Catholic priest. But the Protestant pussy-footed all the way through. To the first two it was an opportunity for propagandism, to the other it was a fade out.

It seemed to us a striking and pleasing thing that at the Convention in Oklahoma City so many speakers emphasized the distinctive Baptist principles. Dr. Laurence's address was markedly doctrinal. So was that of Dr. J. H. Rushbrook and others. To our mind this is entirely consistent with the business of a missionary body. You cannot have a missionary movement founded on dust and clouds. It's firm foundation is the everlasting truth of God's word. There can be no hearty cooperation in a great movement unless we are agreed on the truth which we believe and preach.

Rev. L. T. Dyess of Meridian succeeds Rev. W. L. Collins as pastor of Hickory Grove Church, four miles east of Daleville. He finds them eager to go forward, starting on the second century of the church. On May 28 they celebrate their centennial with an all day service. On the program are L. T. Dyess, B. Q. Lee, Mrs. F. H. Mosely, Bert Lowrey, V. B. Ratcliff, J. T. Phillips, W. L. Collins, Mrs. W. D. Cook, C. E. Dearman, Dr. Otho Mosely and T. M. Fleming. The program is devotional, historical and inspirational.

A congregation that overflowed the auditorium of the First Baptist Church heard the impressive commencement sermon delivered by our beloved Dr. P. I. Lipsey Sunday morning before the graduating classes of Northwest Mississippi Junior College and Agricultural High School. Our Editor is a native of Tate County and is held in deep affection by our people. His sermon was a welcome departure from the line usually taken on such occasions and those who heard it felt that God was really speaking to us through His servant. The commencement address will be delivered Monday morning by another honored Baptist, President W. M. Kethley of Delta State Teachers' College, Cleveland. Northwest Junior College, under the able leadership of President R. C. Pugh, is doing a splendid work and the outlook for next year is highly encouraging.

H. L. Martin.

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## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building Jackson, Mississippi

D. A. McCALL, Cor. Secretary

P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge

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## East Mississippi Department

By R. L. BRELAND

Rev. L. E. Roane, writing from Sarepta, Calhoun County, says: "I am in North Calhoun County in evangelistic work that has led me in 32 services, 94 homes, traveled 329 miles, addressed 3,680 folks this year. My soul is aflame for the salvation of each lost person on earth, and my home field is large, rich and ripe with 135 over 10 years not members of any church." Brother Roane seems to be busy for the Master.

Last week brother Walter E. Spearman, a member of Coffeeville Baptist church died. He was a good man. He leaves two sons and a daughter to mourn his going with whom we sympathize.

A letter from Columbus, Miss., says: "The East End Baptist Church at Columbus is in the midst of a revival this week. Rev. Clifton Perkins, one of the young preachers here in town and pastor of several country churches, is doing the preaching. They seem to be having a good meeting. Rev. Marsh is the pastor."

Brother J. M. Chipman writes from Houston, Texas. He lives with some of his children. He was at one time a member of Neshoba Baptist Church, Neshoba, Miss. He speaks very highly of the pastor of the church he attends, Dr. E. S. Hutchinson. He says: "I know we have the friendliest church I ever saw."

The papers bring the news of the death of Rev. F. L. Brooks at his home at Plantersville. He was 55 years of age. Had been on the field, Plantersville and Harrisburg, two years and had done good work.

Rev. N. B. Saucier says: Rev. W. S. Sledge of Money is to help us in the Tillatoba meeting the second Sunday in July. The work there is quite encouraging. The people at Scuna Valley have asked me to preach in the revival here beginning the first Sunday in July.

Brother G. T. Lyon of Tillatoba

## THE BAPTIST RECORD

### EDUCATION COMMISSION AUTHORIZES CAMPAIGN

—o—

Authorized by the Education Commission of the Mississippi Baptist State Convention, Mississippi Woman's College, at Hattiesburg, is launching an intensive campaign for \$55,500.00 cash in order to complete its endowment, thus removing the financial bar that prevents Mississippi Woman's College from membership in the Southern Association of Colleges and Secondary schools.

Mrs. Mae Helen Criss of Coffeeville writes one of the most encouraging letters. She knows just what to say when a fellow needs it.

A card from Mr. and Mrs. W. M. Pritchard, William and Mary Bell of Oakland, brings real comfort and cheer. Blessings on them.

Mrs. R. N. Perry of Torrence, is one of the faithful members of Clear Springs Baptist Church, Yalobusha. Her pastor is Rev. S. H. Shepherd.

One of the joys of the Christian life is the comfort it brings in affliction. I am unable to see how those who do not know the Lord can bear the pain of suffering. We thank God over and over for His wonderful goodness.

—BR—

### WOMAN'S COLLEGE CASH CAMPAIGN

—o—

Baptists over the state are to raise \$55,500.00 cash in order to complete the endowment of Mississippi Woman's College. The \$55,500.00, together with the \$75,000.00 Hattiesburg citizens have offered to raise, will bring the net endowment total to \$500,000.00. The lack of endowment caused Woman's College to be dropped from the Southern Association of Colleges and Secondary Schools.

Speaking of the proposed campaign, Mr. G. M. McWilliams, president of the Board of Trustees and a prominent banker of Hattiesburg, said, "Mississippi Woman's College has endowment, pledges and property of a book value of \$934,741.62. As a business man, I see no reason why we should sacrifice all this for lack of only \$55,500.00. College property is not very valuable for other uses and would bring very little if sold. Two hundred and fifty thousand Baptists just won't jeopardize assets of \$934,741.61 as mentioned above for the lack of only \$55,500.00. That just isn't good business, to say nothing of the real value of Mississippi Woman's College in the field of Christian Education."

—BR—

### B. T. U. ATTENDANCE

Jackson, Griffith Church	298
Jackson, Davis Church	172
Springfield Church	56
New Albany Church	71
Meridian, 41st Ave. Church	66
Crystal Springs Church	119
West Laurel Church	221
Clarksdale Church	156
Catchings Church	103
West Laurel Brotherhood	28

—BR—

"Have you heard the latest? Mrs. Fisher walks in her sleep!"

"How perfectly absurd, when they have three cars."

—BR—

"Does young Bilkins have much earning capacity?"

"Considerable; but it doesn't begin to keep up with his wife's yearning capacity."—Ex.

mission and unanimous agreement was reached that every effort will be made to make secure the future work of the college and to enlarge its present influence.

"In order to do this it will be necessary for a campaign to be made to complete the endowment begun a year or two ago.

"It was estimated that something like \$60,000 will be necessary to do this. Such a campaign shall be immediately projected under the joint auspices of the education commission and the college administration.

The Education Commission recently met at Hattiesburg in joint session with the Board of Trustees of Woman's College. The affairs of the college were gone into and it was the opinion of the Education Commission that a short intensive campaign would provide for the need of the college and meet with the approval of Mississippi Baptists.

Members of the Education Commission are: John D. Davis, Greenville, president; the Rev. I. D. Eavenson, Cleveland; the Rev. T. M. Fleming, Meridian; E. D. Hurst, Laurel; the Rev. Walton E. Lee, Como; M. P. L. Love, Hattiesburg; the Rev. R. D. Pearson, Macon; Dr. J. D. Ray, Starkville; Dr. Geo. P. White, Hazlehurst, and the Rev. D. A. McCall, Jackson, executive secretary of the Convention Board and ex-officio member.

Trustees of the college which include prominent pastors and business men of the state are: Rev. J. A. Barnhill, Hattiesburg; F. D. Montague, A. Polk, R. W. Fox, Robert M. Ross, G. M. McWilliams, chairman; Rev. W. A. Green, Waynesboro; J. J. Denson, Bay Springs; W. Joe Pack, Laurel; B. J. Carter, Meridian; C. H. Lipsey, Brookhaven; Dr. H. T. Brookshire, Gulfport; and B. C. Cox, of Picayune.

With this amount raised, the endowment of Woman's College will amount to \$500,000.00, which is the amount of endowment required by the Southern Association of Colleges and secondary schools for a school like Woman's College to be a member of the Association.

President John D. Davis of Greenville made the following statement concerning the proposed campaign:

"At a joint meeting of the Mississippi Baptist Education Commission and the board of trustees of Mississippi Woman's College Friday evening, April 21, serious consideration was given to the efforts to re-establish the Mississippi Woman's College in the list of four year standard colleges of the Southern association.

"The trustees had several suggestions which were taken under consideration by the education com-

### S. S. ATTENDANCE, MAY 21ST

Jackson, Griffith Church ..... 725

Jackson, Davis Church ..... 260

Laurel, First Church ..... 474

West Laurel Church ..... 508

Laurel, 2nd Ave. Church ..... 369

Meridian, First Church ..... 609

Clarksdale Church ..... 520

Crystal Springs Church ..... 277

Meridian, 41st Ave. Church ..... 303

Centreville Church ..... 81

Terry Church ..... 183

New Albany Church ..... 436

Newton Church ..... 277

Springfield (Scott County) ..... 172

Catchings Church ..... 117

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For catalog and information.

DICE R. ANDERSON, President

## Sunday School Lesson

By BRACEY CAMPBELL

Lesson for May 28  
**PAUL: AMBASSADOR FROM HEAVEN TO EARTH**  
 Bible Texts: Romans 1:1-17; 3:21-30; 5:1-11; 10:11-15. Printed Text: Romans 1:1-17.

I. Bondslave and Ambassador. Vv. 1-4.

The epistle to the Romans is probably the sixth in the order of their composition, though it is placed first in our Bibles. It may have been so placed because the editors of the first Testament may have considered it as of first in importance, or may not have known as much about the date of its composition as students may know now. The probable date of the authorship of this letter is 57 or 58, A. D., and the place of its composition was Corinth. Thus it was written within 30 years of the final date the feet of our Lord walked the earth.

Let us look at this letter for a minute. The first word in it is the signature of the writer, "Paul." We put our names at the end of the letters we write, in Paul's day, the writer signed his letter the very first thing. There were no family names in the days of Paul, so it was often necessary for a writer to identify himself further than by simply signing his name. This Paul did by means of appositive words employed to make his identity complete. He calls himself a "bondslave" of Jesus. The lot of a slave in the Roman Empire was by no means an enviable one, but Paul never ceased to glory in the fate that he was a "bondslave" of his Master. Paul's boast was that another, his Lord Jesus, controlled his life down to its minutest detail. If you would understand Paul's power, know that it came from the surrender of his will to that of his Lord.

Paul further describes himself as a "called apostle." Please, the words, "to be," are not in there. Paul is not telling what he was intended to be, but the character of his apostleship. He was a "called" apostle. He was a chosen and duly commissioned ambassador, as was Peter or James or John. Jesus had met Paul face to face in a supernatural interview, and commissioned him in a manner which gave his words the authority of the divine.

Paul says that he was "separated unto" his task of preaching the gospel. He had been set aside from other things, devoted to this one thing.

And the work to which Paul was devoted had been wrought in fulfillment of a promise made by the God of the earth through the prophets, a promise which He had caused those prophets to record in the scriptures, so that men might read them and treasure them. It was to proclaim the fulfillment of those promises that Paul had been sent, and his messages to the

world, his commission from his King was to offer men peace with God, to name conditions and to tell them on the basis of these conditions, "Be ye reconciled to God." II. The Glorious Subject of the Gospel. Vv. 3-6.

The subject of the gospel story is, "His Son, Who was born of the seed of David according to the flesh." He is the theme of the gospel, and is declared to be prominent both on His human and His divine side. He was one person, but He belonged to two realms. According to the flesh, looked at in his connection with the race, His origin was the very highest. He was a princely descendant of the royal house of David. According to the spirit of holiness, He was higher than all angels: He was the Son of God. So at the same time He was the Son of David and the Son of God.

In verse 4 Paul shows how God asserted, by a means the most positive possible, what Christ Jesus is. It is His resurrection which most powerfully asserts His sonship. The rising from the dead did not create Him a Son: He was born so; but the rising from the dead was an asseveration clear as self-evident truth and louder than the thunderclap which shakes the rooted hills that Christ is the Son of God.

Have you doubted the Deity of Jesus, my brother, my sister? Whom can you believe if you cannot believe God? Upon whose conduct can you rely, if you cannot rely upon His? But it is exactly God Who has asserted the Deity of Jesus, and the means by which He has asserted the deity of Jesus is the most positive ever invoked in any test of truth.

Look, now, at the fifth verse. "Through whom," through this raised-up Christ — "We received grace and apostleship. This statement is all-important. It gives the point of view from which Paul will discuss the gospel, from the point of view of the resurrection. This is the epistle of the resurrection, not of the body merely or mainly, but resurrection as the central potency of salvation. Both justification and salvation are secured by it. "He was raised again for our justification," hence, without this resurrection which declared Him God's Son, there would have been no justification. And this justification is to the end, "That we might bring forth fruit unto God."

See, then, the dignity of Paul's apostleship. His apostleship is from a raised Christ, who was promised in the scriptures. By the resurrection Jesus transcended all Jewish connection and became the world's Savior, a Savior not by obedience to the law which was Mosaic, but by the power of an endless life. Life is universal. Here, then, Paul, by linking his apostolate with the raised Christ, gives first the character of this epistle, and then its scope. It is the epistle of divine life in Christ for all nations, on the condition of faith.

Now look at verse 6. "Among whom are ye also, called Jesus Christ's." His readers are assured that they also are embraced in the intent of the gospel, and are just as much the property of Jesus

Christ as Paul was. We cannot plead in extenuation of our disloyalty or laziness that we are not in the class with Paul. The gospel of the resurrection has swept us into the circle of those who have been called His to obey in service.

His address begins with the 7th verse, and says that all the beloved of God in Rome are also called saints, not simply that somebody has called them saints, but that they are saints, God-called, that is the sort of saints they are.

III. Paul's Opinion of the Church in Rome. V. 8.

He loved them with a love which led him constantly to pray for them. He had the joy of knowing that his prayers for them were availing, since they had a reputation for faithfulness to God throughout the world.

Rome was the mistress of the world—I am tempted to say, in violation of grammatical rules—Rome was the master of the world. Her might had bludgeoned all the world into submission to her authority, and that authority was autocratic and irresponsible. So Rome was the fountainhead of streams of contamination which flowed as far as reached the iron rule of Rome.

But here in the midst of wicked Rome there lived a community of people who experienced the gracious peace of God, because they lived righteous lives. Some of these people were slaves in Caesar's household, men and women subjected every hour of their lives to unconscionable degradation. But there were rich people in this church also, and they and the poor Christians met together in a bond of tender and tenacious brotherhood. This faithful fellowship and service of their Lord was so fine that these Roman Christians were spoken of throughout the world.

Makes little difference where you live, if you but live a life of faithfulness to Christ. The Lord may have called you to live right where you do, but the world will hear of your faithfulness and Christian grace.

IV. The Motive of Paul's Desire to Visit Rome. Vv. 10-13.

This was not simply the desire of a tourist to see the seven-hilled city.

Paul wanted to visit Rome for the sake of the people in the city. That was about the only reason any city had charm for Paul. It did not occur to Paul to get dissatisfied with a city because of the style of its architecture, or the pleasantness of its walks, but his interest lay in the people who lived in a given city. I have had a rich man to say that he would not live in New Orleans for a deed to the whole place. I live here and love it; because here is my place to serve my Lord.

Paul's desire was to help the people in Rome. He had a great heart hunger that he might be useful in the development of the lives of people. Of course he knew what it meant to be lonely, and the sweetness of the fellowship of God's people. He wants to be of help to the Romans and he wants them to be of help to him in his work for their common Lord, that

their association in the work might bind them closer in the love of Christ. But his work had not permitted him to visit them before much as he would have loved to do so, and now he looked forward with a great longing to being with them for a while.

V. Paul: The World's Greatest Debtor. Vv. 14, 15.

Paul had an opportunity but he had another name for it: He called it obligation. As his Lord had died for all men and had called Paul to tell all men so, Paul acknowledged his debt to all men, and what he owed them was the truth that God had thought of them and loved them and provided in Jesus an inestimable blessing for them. Do you ever think of the debts you owe to the men and women who have made this world a better place for you to live in? Think of all of them. Write a list of the names of them, and then take time to thank God for them.

Paul says he is ready to discharge his debt as far as he is able to do it.

VI. Paul's Boast in the Gospel. Vv. 16, 17.

People had no doubt said that Paul could go into the provinces and the smaller cities with his foolish story of a dead man who had come to life, but he would know better than to bring that story to Rome. Paul's answer was, "I am not ashamed."

What he would bring the people of Rome would be the announcement of the power of God to save all who would believe in Christ Jesus. In that salvation is revealed God's righteousness which mounts from one degree of faith to another, taking the highest plane to which faith has at any time led as a point of departure for an even loftier one. Of course the language is, "Out of faith into faith." The righteousness provided by God is seen to be one that springs out of

(Continued on Page 15)

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## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

## Seeing Is Believing

A pastor told us this week that last year when he began to talk and plan for the Vacation Bible school in one of his churches, that one of the deacons was very much opposed to it, although the church had never had one and this deacon had never even seen one in operation. They went right ahead and planned the school and it was such a success, and meant so much to the boys and girls, that this year this same deacon is one of the most enthusiastic supporters the church has of the Vacation Bible school.

The pastor said: "This year they are making me have one." They saw last year what these schools mean to a church program, and now all are wanting one. The pastor knew their values from the first, and that is why he went on and had one last year. He pastors three churches and is planning for a Vacation Bible school in each.

Another pastor who serves four churches says he is going to give the entire month of August to Vacation schools in these four churches: a one-week's school to each church. We seriously doubt if that pastor, or any other one, could spend the time more advantageously than in this Vacation Bible school work.

Many churches—rural, village, town, city—that have never had a school are planning for one this year. How fine! Let's give our boys and girls the privilege of these extra hours of Bible study and well-planned programs through the Vacation Bible schools. Any church anywhere can have one. These boys and girls won't be boys and girls much longer; surely we will not deprive them of these glorious opportunities that come only a few times during life as presented in these schools.

Write the Sunday School Department, Box 530, Jackson, for a package of free literature. If you just cannot buy the books, write us and we can possibly help you out in that matter. The time is now upon us for setting the time of the school and enlisting our workers.

## The Assembly

The Assembly programs have already gone out to our pastors over the state. A splendid program has been arranged and we want it to be a great week to the very largest possible number of people. The special Bible study each morning for pastors, directed by Dr. E. F. Haight, one of our greatest Bible expositors, should certainly bring many of our pastors. Save the date!

## More Sunday Schools

There are many places over the state out of reach of churches that need mission Sunday schools. Several pastors have led in the organization of Mission schools this year, which means the teaching of the Bible regularly to some who

## KOSCIUSKO SECOND CHURCH

Our hearts are lifted with thanksgiving and praise to Him who has said "Lo I will be with you always even to the end of the world."

Beginning the fifth Sunday in April and continuing for two weeks, we were engaged in a meeting dealing with more people than we had ever before. Brother E. J. Blackford had charge of the singing and assisted with the services on the street. A junior choir was organized enrolling more than a hundred with an average attendance of eighty.

We tried to reach everybody and since our people were working people running on two shifts it required more work for us. With the permission of Mr. J. Broadus Williams, superintendent of the mill, a service was held each day in front of the office for those who could not come at night. For those who worked at night a service was held at 9:30 at the mill. Interest grew. Almost the entire force attended both day and night services, so much so until a service was held for the night shift at 1:30 in the morning. From 10 o'clock until that time brother Blackford and I did personal work. Mr. Williams was so nice to us giving us permission to talk with his people. And how our hearts were burdened for so many, many lost people many of whom only need a word of encouragement.

People were prayed out of bed coming to the church at 1:30 and 2 o'clock in the morning and staying until as late as 4 o'clock. One of the greatest testimonies and most glorious confessions came at this hour. People wondered when the preachers slept and it was only through Him whom we were serving that we had strength to keep going. Brother Blackford will work for the Lord day and night and we almost did that the last week of our meeting.

Forty-one were added to the church, a great majority coming confessing Christ. Many were reclaimed, thirteen pledged to tithe. "Watch our number."

We have only touched the hem of his garment. Join in prayer that the Lord will save many here. A full time program is being considered. Pray that the Lord's will be done.—H. H. Ward, Pastor.

## ESCATAWPA

Just a word of good news about our work at Escatawpa. We have moved here for the summer. Last Wednesday night at our first prayer meeting service there were more than 30 present. The pastor rejoices over the wonderful spirit in the church. We welcome all and especially urge every member to be present at the mid-week prayer services each Wednesday at 7:30.

We are praying for you Dr. Lippsey in your great work.—James C. Taylor.

## SUBSCRIBE TO THE RECORD

would not get it.

The first quarter's literature will be given free to any new Sunday school, mission or otherwise.

## F. L. BROOKS

Dr. F. L. Brooks, pastor of Plantersville and Harrisburg Baptist Churches of Lee county recently answered God's call to higher service. A preacher who knew God's word as few men do, Dr. Brooks was greatly loved by the people in these communities, although he had been their pastor just a little more than one year.

A graduate of Colgate University, and Yale Divinity School, he held pastorates in New England, New York, California, Florida, and Indiana before coming to Mississippi; engaged in Bible conferences and evangelistic meetings in every state in the Union and in Canada; author of three widely read books, viz: "Prophetic Glimpses," "Prophetic Telescope," and "The Key to God's Program."

A co-founder of the Los Angeles Baptist Theological Seminary, he delivered the first baccalaureate sermon at that institution. He was associated with Wm. J. Bryan in the famous "monkey" trial at Dayton, Tennessee. Regularly he preached over radio when in Los Angeles, and in "Radio Revival" at Chattanooga, Tenn.

Stricken in the pulpit, he was entirely spent in service to Christ his King.—A Friend.

## PORT GIBSON

It was my privilege to be with Pastor Polk at Port Gibson last week in a study course in preparation for the revival meeting there, May 21-June 4, in which Dr. Arthur Fox, Morristown, Tenn., will preach, and Paul Fox, his son, will direct the music. It was a week of genuine Christian fellowship, of happy associations, and answered prayer. A lady accepted Christ as her Saviour for whom we had been praying for over a year. Brother Polk is doing a good work, a crowning achievement, in that community.

The book taught was Dr. Leavell's "Helping Others To Become Christians." This book brought me more real joy from its teaching than any book I have ever taught. Every sentence is a sermon. Every paragraph a program. Every chapter a lifefull of Christian service and experience. I dare any Christian to read it, and not thrill to its message, heed its admonition, and win souls for Christ. You can't read it and be the same. It stirs your heart, challenges your soul, and makes you want to work, for Jesus sake.

Please join us in prayer for the revival at Port Gibson.—John A. Farmer.

## DRUGGIST

Druggist: "What kind of soap do you want, lad?"

Johnny: "I want some that has lots of perfume in it, so's Ma'll know I washed my face an' won't make me do it all over again every time."

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## SKENE

We have just closed a fine meeting here. Brother Jas. B. Ray of Cascilla did some fine work among us. We are grateful to him for his efforts.

There were ten who came on profession of faith. There was a wonderful rededication service. Also a number of our fine young people let it be known publicly that they are ready to give themselves into definite service for the Lord. We do not think a finer group of young men and young women can be found anywhere than we have here at Skene.

The revival fires are still burning. Last night at our regular services two of our fine Junior R.A. boys and twin Junior G.A. girls came confessing Christ as their Savior. There were tears of joy in the eyes of our people.

We are happy in the work here. Please don't forget us in your prayers. I have the honor and privilege of preaching twice every Sunday here at Skene to some of the most loyal Christians I have ever known.

I look forward each Friday for the dear old Baptist Record. I believe it is getting better all the time.

May God's richest blessings be upon each of you.—B. L. Mohon, Pastor.

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## The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Most of my message to you this week, you will find in my reply to Leona Mae Causey's letter. She is a new reader of the Children's Circle and is inquiring about what we do. Because there may be other new readers who might be interested, I am answering her question where all of you can read it. I hope many of you may be led to write to the Circle and to have a part in the work it is doing.

Louise Rose sends us ten questions on the Bible which we are using for our puzzle this week. Some of them may sound a little hard, but not too hard for you, I'm sure. So far I don't believe anyone has answered Mrs. C. A. P.'s question about the mischievous ruler or judge of Israel. Don't give up that one.

Just look what a big bunch of letters! I know you can hardly wait to read them.

With love,  
Mrs. Frances Steele.

BIBLE STUDY  
The Conversion of Saul. Read Acts 9:1-22

One of those who was present at and consenting to the stoning of Stephen was Saul of Tarsus. He hated the disciples and all those who said that Jesus was the Son of God, and he did all that he could to destroy them. He was a leader in the persecution of the believers and even went to their homes and dragged out men and women and put them in prison. He went to the high priest and got permission to go to Damascus that he might seize any disciples there and bring them to Jerusalem to be punished. On the way to Damascus a dazzling, bright light shone around Saul. He fell to the ground and he heard a voice saying to him, "Saul, Saul, why do you persecute me?" Saul said, "Who are you, Lord?" and the voice answered, "I am Jesus whom you are persecuting." It was Jesus who had appeared to Saul and told him that when Saul persecuted His disciples, it was the same as if he persecuted Him.

Then Saul, trembling and afraid, asked, "Lord, what will you have me to do?" The Lord said, "Arise, and go into the city and it shall be told you what you shall do." The company with Saul heard the sound but did not understand anything that was said and saw no one. Saul got to his feet, but when he opened his eyes, he could not see. His friends led him into the city. For three days he was without sight and neither ate nor drank.

There was living in Damascus, a good man, a disciple, named Ananias. The Lord spoke to him in a vision and told him to go to the house where Saul was staying. At first Ananias hesitated because he had heard of the terrible persecution which Saul had led and he knew the purpose for which Saul had come to Damascus, but when the Lord told Ananias that He had a special mission for Saul, he obeyed. When Ananias came to Saul, he placed his hands on Saul's head and said, "Brother Saul, the same Jesus who appeared to you in the way has sent me that you might receive your sight and be filled with the Holy Spirit." Immediately something like scales fell from Saul's eyes and he could see, and he rose and was baptized. After he had eaten some food, his strength came to him again. He stayed with the disciples who were in Damascus and went into the synagogues and preached about Jesus to the people, telling them that He was the Son of God. From then on, instead of persecut-

ing the believers, he was among those who were persecuted, for he was a changed man.

— Brookhaven, Miss.  
May 11, 1939

Dear Mrs. Steele:

I am sending the answers to your puzzle. They are as follows: 1. Esther. 2. Ruth. 3. Methuselah. 4. Naaman. 5. Samson. 6. Dorcas. 7. Martha. 8. Saul. 9. John the Baptist. 10. Thomas.

I hope the answers are right and the first to reach you.

Your friend,  
Shirley Stanley.

Shirley, anyone who gets her answers in ahead of you will have to work fast. You are not only prompt but correct.

Good for you!—F. L. S.

— Heidelberg, Miss.  
Route 2  
May 10, 1939

Dear Mrs. Steele:

This is my first time to write. I enjoy reading the Children's Page. I am a little girl eight years old. I go to Sunday School every Sunday. I am in the fourth grade.

I have a little sister five years old. We have two little kittens. We call them Mickie and Minnie.

Enclosed you will find ten cents for the orphan children.

Your new friend,  
Ruth Etta Thatch.

Ruth Etta, you are such a good hand at naming kittens. Maybe you can name three which we have. They are just getting big enough to play. One is black, and the other two black and white. Thank you for remembering our children at the orphanage.—F. L. S.

— Louin, Miss.  
May 11, 1939

Dear Mrs. Steele:

I have been reading the Children's Circle and enjoyed it very much. I have been planning to write and let you know how I enjoy your page.

My birthday was May the sixth. I invited some of my friends over and we played some games. I was 10 years old. I joined the Louin Baptist Church when I was 9 years old. May I join your Children's Circle? I will continue to read and enjoy your page.

Your friend,  
Margie Pate Hegwood.

We are too late to sing "Happy birthday to you" on your birthday, but we can still wish for you "many happy returns of the day" and we do, Margie. We are glad to have a little girl just your size and age join our circle. Welcome and write often.—F. L. S.

— Aberdeen, Miss.  
May 12, 1939

Dear Mrs. Steele:

I am a little girl eleven years old, in the sixth grade. I have been on the honor roll every month this year. I read the Children's Circle, but this is my first time to write. I am sending in some questions and you will find the answers on a separate sheet of paper. I would like to be a member of the Children's Circle.

The Questions

- Where did the Bible come from?
- What became of Lot's wife?
- Name the ten plagues sent upon the Egyptians.
- Who offered to become a slave instead of his brother?
- Who slew Goliath's brother and who slew the giant with twenty four fingers and toes?
- Which is the longest Psalm?
- Will Jesus come to earth again?

When? How?

8. In what should we not be weary?

9. What is more precious than gold?

10. Who wrote the first five books of the Bible? When?

Your new friend,  
Louise Rose.

I'm quite pleased, Louise, that you send these questions. We shall use them for our puzzle this week. I hope we receive a number of answers to them—or maybe I had better say I hope we receive answers from a number of our boys and girls.—F. L. S.

— Jackson, Miss.  
Raymond Road  
May 13, 1939

Dear Mrs. Steele:

I am a girl eleven years of age and in the seventh grade. After dinner I didn't have anything to do so I decided to read the Baptist Record. I turned to the Children's Page and read it and then I said to myself that I was going to write to you.

I haven't been reading the Baptist Record but from now on, I am going to. I am a member of the G.A. at Calvary Baptist Church. Mrs. Taylor is our leader. I can't go as regularly as I should because I live in the country and sometimes I don't have any way to get into town. Every member in our family is a Christian and my daddy is a deacon. I am planning to be a medical missionary and I will go wherever the Lord calls me.

Please write and tell me all about what you are doing in the Children's Circle because I am interested to know.

Lovingly,  
Leona Mae Causey.

Leona Mae, we are delighted because you have discovered the Children's Page and immediately are becoming one of us. Our Children's Circle sends a contribution to the Orphanage each month and also helps a fine young lady studying at the Baptist Bible Institute in New Orleans, to prepare herself for Christian work. Sometimes our members send birthday offerings to help these two causes, sometimes they join the Quarter-to-Two Club and pledge to send twenty-five cents a month to be divided between the Orphanage and the B.B.I. scholarship, and sometimes they organize Jeannie Lipsey Clubs in their town or community, asking their family or friends to contribute regularly each month. The organizers of these clubs collect the dues and send it in regularly. The originator of this idea is Fannie Mae Henley, Byhalia, Miss. She has faithfully sent in her Jeannie Lipsey Club dues for years. Many members of the Circle send in voluntary offerings from time to time. There are no rules or regulations about belonging to the Children's Circle. If a person is interested and wants to have a part in our work we are happy to have him. You enjoy the other children's letters and they enjoy yours and we make friends and exchange ideas and remember to help these two causes which we sponsor, we hope to do a little good.

Your wish to be a medical missionary is great. Our medical missionaries do a wonderful work.—F. L. S.

— Sunflower, Miss.  
May 13, 1939

Dear Mrs. Steele:

I am a little girl 8 years old, and in the third grade. Miss Sadie L. Rice is my teacher and I love her very much. I am a Sunbeam. This week has been Focus week and I enjoyed it very much.

I have a new bicycle. I have a good time riding it. I have two little brothers. They are also Sunbeams. Mrs. Thomas is our leader.

I enjoy reading the Children's Page very much and want to be a member of the Children's Circle.

Your new friend,  
Mozelle Parker.

Mozelle, we are counting you as

one of our members right now. I believe you must have a fine Sunbeam band at Sunflower. Come again.—F. L. S.

— Braxton, Miss.  
May 13, 1939

Dear Mrs. Steele:

This is my first time to read the Children's Circle. I am nine years old. I go to Johns School. I am in the fourth grade. I am sending the puzzle answers. I hope they are right.

My mother has been sick five weeks. I am sending 10c for the orphans.

With love,  
Elnora Nash.

Elnora, your answers are absolutely correct. Thank you for this gift. We do hope your mother is improving.—F. L. S.

— Ecru, Miss.  
May 13, 1939

Dear Mrs. Steele:

I want to join the Circle. I have been taking the Record and enjoy reading your Bible study and the letters.

I was once in an orphanage. I have two sisters there now. I am enclosing ten cents for the Junior Girls' Building. I've been out of the Baptist Home for seventeen months. I have a brother sixteen since I have come from the Home. I like the country for all the flowers are blooming and the grass and trees are green. I have a good time playing with the cows, calves, chickens and horses. I haven't missed a Sunday going to Sunday School and church since I have been here. I haven't missed a day from school since Christmas, 1937. Our school was out the last of April. I help mother a lot.

Your friend,  
Nancy Kelley.

Nancy, there are many, many ways that a girl can help her mother. There are lots of ways that she can have a good time too. Sometimes they have good times when they are helping mother. Isn't that so? We appreciate this gift which you send very much. Thank you.—F. L. S.

— Poplarville, Miss.  
May 14, 1939

Dear Mrs. Steele:

I have not written a letter in a long time. I just keep on thinking I will. I have had a good time all day. I made this up by myself.

Mother's Day

My mother dear  
I love her much  
She does so much for me  
On Mother's Day I try to be real good  
She loves me like I love her.

With love,  
Virginia Lee.

Virginia, this is a sweet thought from a sweet little girl. Thank you for these two nickels which you send. May I send one to the Orphanage and put on our B.B.I. scholarship?—F. L. S.

— Rienzi, Miss.  
May 15, 1939

Dear Mrs. Steele:

May I come again? I am sending 10 cents for the Orphans Home. We had a short Mother's Day program yesterday. We are going to have a Children's Day program sometime in June. I am sending

(Continued on page 13)

**FREE BOOKLET**  
**TELLS HOW YIELDS GO UP -**  
**COSTS COME DOWN WHEN**  
**YOU USE TENNESSEE**  
**BASIC SLAG**

Amazing soil builder increases yields. Sweetens soil, stimulates plant growth, and speeds up seed germination. Write today for our free book that tells all about Basic Slag.

Tennessee Coal, Iron & R. R. Co.

Birmingham, Alabama

Story Hour has  
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Do You Wan  
Good Humor

Illustration

25, 1939  
Thursday, May 25, 1939  
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BAPTIST RECORD  
—  
18

# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS  
LUCY CARLETON WILDS  
OXFORD, MISS.

STATE SECRETARY  
ASSOCIATE SECRETARY  
JACKSON, MISS.

## Riverside Association

The Riverside Association, made up of Coahoma, Quitman and Tunica counties, has had an Associational Baptist Training Union for a long time, and Mrs. M. J. Dunn has been the director. As is the case usually when a director is re-elected year after year, a program is planned and the work goes forward. Mrs. Dunn has had success in her work, and has had the cooperation of other leaders in the association.

The programs of the association are given every quarter, and usually a representative crowd is there to enjoy them. The Executive Committee meeting quarterly, and the Leadership Conference quarterly gives them a monthly meeting. The last meeting was held at Sledge with an attendance of 96. There was interest and enthusiasm manifest on every hand, and especially in the contest of Juniors and Intermediates as the representatives from the different churches contested for first place in the association.

In addition to other plans for the association, Mrs. Dunn announces an enlargement campaign that she hopes to promote in the early fall. The plan will be to have a leadership school at some central place with the leaders and workers from all churches coming to it, to be followed the next week by a simultaneous campaign with all churches cooperating.

Extension work continues to go on. Recently a Training Union was organized at Cagles Crossing Baptist Church. This is a new church, so they start off in the right way, seeking to "Teach them to observe all things." We congratulate this church, and wish for them continued interest. The officers elected are: Director, Mr. Frank Muse; associate director, Effie Birchfield; secretary, Lorraine Broadway; pianist, Mrs. Muse; B.A.U. president, Mr. Carl Pickel; senior president, Curtis Hardy; intermediate leader, Mrs. Hedge Cagle; junior leader, Miss Gladys Lancaster. The Story Hour has not been organized but will be added, no doubt, soon.

Mrs. Dunn, in starting the work at Cagles Crossing, has been visiting the church each Sunday evening until they can get to operating easily. A study course has been planned for them. The Baptist Sunday School Board of Nashville furnished the literature for the first quarter, as they do for all unions, organized for the first time, when they request it.

The district Convention for District Four meets in Riverside Association June 15. The host church to be Marks. Other associations in District Four are Panola, Tate and DeSoto.

Do You Want a Whole Library of Good Human Interest Stories. Illustrations?

Illustrations never cease to at-

tract attention! It is true whether you read them, or hear them. Would you like to have a collection of the finest you have ever seen or heard? Then, get the book "Highways and Hedges." Dr. W. W. Hamilton is the one to whom we are responsible for this wonderful book. It is made up of short stories written by a large number of individuals, mostly students in the Baptist Bible Institute. They tell of the results of their "assignments" as students in the Institute, results of personal work here and there in the great city of New Orleans. You will be glad we suggested this book to you. You can obtain a copy for \$1.00 at the Baptist Book Store, Jackson, Miss.

—  
Mississippi College Will Foster Nine Senior B.Y.P.U.'s Next Session  
Mr. J. T. McRea has been elected as Training Union Director for the Mississippi College B.Y.P.U.'s for next session, and he will have as his cabinet splendid young men who will serve as presidents of the 9 unions to be maintained through the year. These presidents-elect are Dwight Browning, Lloyd Shelton, Sedgie Piggott, Jesse Leo Smith, Bill Drummond, Johnny Wills, Farino Green, Rufus Keene Broadway, Young Gerrard. Under the leadership of this group we expect Mississippi College to continue its fine B.Y.P.U. work, the like of which there is none better, no not in B.Y.P.U. dom.

## Booneville Has Enlargement Program

During the week of April 30-March 5 the Booneville church conducted an Enlargement Campaign for their Training Union. An all outside faculty, except for the Story Hour was secured, and the work started off with an address by Secretary Auber J. Wilds on Sunday morning the 30th. A program of visitation was inaugurated, and all members started out to enlist new prospects. On Sunday night, after a brief devotional together, the unions were divided into the five units and the work began. During the week more than a hundred were enrolled, with an average attendance of about sixty. This was the first attempt to have the B.A.U. or Story Hour, but during the week a good attendance was seen in each of these. The Juniors headed the list with an attendance running as high as 29. The Intermediates came next with an attendance running to 25. The top attendance for the Adults was 22, the Seniors 11, and the Story Hour 9. Mrs. Muse was chosen as the Training Union Director, and has plans to complete the corps of officers for the Training Union. A report from Pastor Thompson, who gave himself wholeheartedly, before, and during the campaign reports that on the first Sunday after the campaign, under most adverse circumstances,

the attendance was fine and all unions started off in a splendid way. The faculty was Rev. R. B. Patterson, pastor of Okolona; Miss Hannah Patterson of Pittsboro; Mrs. Carter of Booneville; Miss Lucy Carleton Wilds, and Auber J. Wilds of Oxford.

—  
Next week we expect to give you the program for the District Training Union Convention. Interest in these meetings is at fever heat in some quarters as the young people are getting ready for their contests in the associations where representatives will be selected to represent the association at the convention. You may make a note of this: The program will consist of—  
Morals, Music, Movies, Missions, Methods.

India will be the foreign country represented on the program.

—  
BR—

## CHILDREN'S CIRCLE

(Continued from page 12)  
the answers to last week's puzzle. I'm sure I won't get the prize but I wanted to send them in. I've started me a scrap book and I'm going to cut out all the puzzles and put them in.

Your little friend,  
Ruby Lorene Stutts.

Indeed you may come again, as often as you will. Your puzzle answers are correct, of course. We are grateful to you for this contribution, too.—F. L. S.

—  
Money, Miss.  
May 16, 1939

Dear Mrs. Steele:

I am a little girl 11 years old. I am in the seventh grade and would like to join your Circle. I go to Sunday School and B. Y. P. U. every Sunday at the Riverside Baptist Church. I like to ride my bicycle and I have a cat, Mickey, for a pet. I am sending two dollars for the Orphans' building fund.

Your friend,  
Ruth Pauline Montgomery.

You are the second Ruth on our page today with a cat named Mickey. We are glad to have you for a Circle member and are very grateful for this generous contribution.—F. L. S.

—  
W. Enterprise, Miss.  
Route Two  
May 13, 1939

Dear Mrs. Steele:

I am a girl thirteen years of age and in the seventh grade at school. I attend school at Pachuta, Miss. We take the Baptist Record and I read it weekly. I enjoy it very much, especially the Children's Circle. I always read it to my little sister who is six years of age. I am sending in the answers to last week's puzzle and I hope they are the first to reach you. The answers are as follows: 1. Esther. 2. Ruth. 3. Methuselah. 4. Naaman. 5. Samson. 6. Tabitha. 7. Martha. 8. Paul. 9. John the Baptist and 10. Thomas.

Your new friend,  
Catherine Logan.

Catherine, I think it is sweet of you to read our page to the little sister. You must help her to write to us too. Your answers to the puzzle are good. In fact they are exactly right.—F. L. S.

—  
Meadville, Miss.  
May 17, 1939

Dear Mrs. Steele:

This is my first time to write you. I read the Baptist Record every week and enjoy it very much. I am ten years old and in the fifth grade. I am sending the answers to last week's puzzle. I hope they are right. 1. Esther. 2. Ruth. 3. Methuselah. 4. Naaman. 5. Samson. 6. Dorcas. 7. Martha. 8. Saul. 9. John the Baptist. 10. Thomas.

Your new friend,  
Donald Stroud.

Certainly your answers are right, Donald. We have a number of cor-

rect answers this week. We welcome you to our Circle.—F. L. S.

—  
Wesson, Miss., Rt. 3.  
May 16, 1939.

Dear Mrs. Steele:

I am 11 years old and will be in the sixth grade next school. I go to Sunday school. I had a poem to say on Mother's Day. I milk the cows and help my Daddy plow. My sister has a white kitty. My other sister has a black kitty and 13 baby ducks. I have a dog named Sport, 2 baby calves, and 4 pet pigeons. My brother in Louisiana gave me the pigeons. I have 2 brothers in Washington, D. C. One sent me a pocket knife.

Your friend,  
Roy Hammons.

Roy, this is newsy a letter as I've read in a long time. You know how to tell a lot in a short space. That is quite a talent. Come again.—F. L. S.

—  
Wesson, Miss., Rt. 3.  
May 16, 1939

Dear Mrs. Steele:

Enclosed you will find P. O. Money Order for \$3.50 to be given to the Orphans. We had our May Royal Service program at Zion Hill Church, Copiah County, Sunday, May 14 just before the evening services by our pastor, Rev. O. C. Chance. We took a love gift of \$3.50 from the audience present. This being Mother's Day, we are sending this to the children who have no mothers. We are also giving out more than 100 quart jars to be filled for our Thanksgiving offering.

Sincerely yours,  
Mrs. W. S. Hammons,  
Sec.-Treas. W.M.S.

Mrs. Hammons, you must thank these good ladies of the W.M.S. and all who had a part in this offering. The Children's Circle is indeed grateful to all who help support the causes in which we are interested. And we thank you for sending the gift.—F. L. S.

—  
P. O. Box 224  
Oxford, Miss.  
May 18, 1939

Dear Mrs. Steele:

Please forgive me for not writing sooner. It being the last of school we have had lots of work to do, and I have gone on two trips with the band and one with mother and dad. So I have neglected writing sooner.

Nevertheless I thank you very, very much for the picture. I have shown it to our pastor, my Sunday School teacher and lots of others. They liked it very much. When I showed it to my schoolmates they wanted to know where I got it and how they could get one.

Again I thank you very, very much for the picture.

Your friend,  
Quitman Winter.

I'm glad you liked the little prize, Quitman. The picture was small, but a copy of a famous painting. You sound like a young traveller, making all those trips.—F. L. S.

—  
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**CAPUDINE**

**VOLUNTEER SUMMER SERVICE OPPORTUNITY**  
By William Hall Preston

—o—  
Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, envisions the day when literally thousands of Baptist students will give themselves unreservedly during vacation days to the holy task of reaching the farthest church with a vital Sunday school and Training Union program.

The initial service opportunity is in the student's home church. The pastor knows the student's capabilities and can advise him as to what phase of work would be best for him. Besides participating in Sunday school, Baptist Training Union, and Y.W.A. activities and teaching study courses in the same, he will find openings to teach Sunday school classes or to assist in organizing mission Sunday schools in un-reached places. He may find it possible to organize, lead or sponsor the Story Hour for pre-Junior B.Y.P.U. age children, or a Junior or Intermediate Union.

Perhaps one of the greatest single opportunities for service lies in the field of the Vacation Bible School. This is an ideal place for the college students because of the diversity of the talents needed. Upon the successful completion of the Vacation Bible School in one's own church, the student will choose some neglected place and put on a school for otherwise chanceless children.

The college students are able, willing, and ready to make the vacation period of 1939 an investment for Christ.

BR  
**HER LAST HOPE**  
By Louis J. Bristow, Superintendent

—o—  
Folk who have hearts of Christian benevolences will read the following letter with a sense of pity and sympathy:

"I am writing this letter as my last hope. I have heard that the Southern Baptist Hospital in New Orleans takes in charity patients. I have a baby four months old with a double hare-lip and cleft palate. We have tried to get him in at blank, and blank hospitals, but without success. It is so heart-rending. Please, please, Dr. Bristow, if there is any chance of our getting him in at the Baptist Hospital, let me know. It would mean so much to me to bring him there. My husband is a PWA worker and we just have not got the money to pay for that kind of operation. You don't know how grateful we would be if you would take him in."

Well, after some correspondence, checking up, the child was admitted. The deformation is horrible indeed, and skillful plastic surgery is needed. Should we undertake such work? I wrote to a fine Christian woman in Lumberton, North Carolina, and asked if she would help with the necessary expense. She did; but much more help is needed. Suppose this were your baby and you were too poor to pay for the necessary surgery and hospitalization? Has God given you normal babies? If so, I am sure you are grateful to Him. Here is a poor

mother whose babe is mal-formed. Someone must needs bear the cost of his treatment, for all service which is worth while costs—costs someone. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

I offer this case as a golden opportunity. Names will be furnished if desired.

New Orleans.

—BR—  
**NORTH MISSISSIPPI BAPTIST PASTORS CONFERENCE PROGRAM**

First Epistle of John, Baptist Church, Walnut, Miss., Tuesday, May 23. Devotion 9:45 a. m.—Appointed.

- I. The Father's Fellowship with His Family (Chaps. 1:3-24).
1. Incarnation and Fellowship, 1:1-4, J. D. Thompson, 10:10:30 a. m.
2. Conditions of Fellowship, 1:5-2:2, R. M. Lewis, 10:30-11 a. m.
3. Tests of Fellowship, 2:3-17, C. M. Wilbanks, 11-11:30 a. m.
4. Apostates and Antichrists, 2:18-28, B. B. Hilburn, 11:30-12 noon.
5. Children's Recognition of Each Other, 2:29-3:1-10, D. L. Hill, 1-1:30 p. m.
6. Living Together as His Children, 3:11-24, H. G. West, 1:30-2 p. m.
- II. God's Family and the World.
1. False Teachers and False Doctrines, 4:1-10, W. T. Darling, 2:20 p. m.
2. Love for God Shown by Love for Each Other, 4:11-21, Dan Patch, 2:30-3 p. m.
3. Faith, the Overcoming Principle in World Conflict
  - (a) Whosoever Believeth, 5:1-13, Jno. F. Measells, 3-3:30 p. m.
  - (b) Our Confidence, 5:14-21, A. M. Overton, 3:30-4 p. m.

If desired, 20 minutes may be used by each speaker for interpretation, and 10 minutes for discussion.

Your Committee,  
O. C. Hicks.

BR  
Washington, D. C.  
May 17, 1939  
Chairman Southern Baptist Convention, Oklahoma City.

Greetings and congratulations on your great Convention. I had planned to attend but important measures now pending before Congress make it unwise for me to be absent at this time. While we here in Washington are working on measures to bring about an economic recovery it is my hope and prayer that your Convention may result in stimulating a spiritual recovery for it is my firm conviction that if we could bring about spiritual prosperity throughout America, it would make much easier the task of bringing about economic prosperity. Therefore may I humbly request that your great Convention invoke the blessings of God upon our Congress and upon all public officials. I have faith that your leaders will be able to stimulate a renewed devotion to God throughout the land. Sincerely,

JOSH LEE, USS.

**SOUTHWIDE BAPTIST STUDENT RETREAT**

—o—

The Fourteenth Annual Southwide Baptist Student Retreat will be held at Ridgecrest, N. C., June 7-15. The opening session will be Wednesday evening, June 7, and the closing session on Thursday, June 15, at one o'clock.

The theme of this year's Retreat will be Maximum Christian Living. Among the speakers and leaders will be: Dr. Charles E. Maddry, Mr. Chester Swor, Dr. T. L. Holcomb, Dr. Roland Q. Leavell, Dr. C. Roy Angell, Mr. Harold Ingraham, Dr. Harold Tribble, Dr. Bela Udvarnoki, of Hungary; Dr. J. Wash Watts, Mrs. J. O. Williams, Miss Inabelle Coleman, Dr. Frank H. Leavell, Dr. T. F. Adams, Mrs. Jessie Burrall Eubanks, of Cincinnati; Miss Juliette Mather, Dr. Charles St. Johns, Dr. L. R. Scarborough, Dr. Henry Alford Porter, Dr. John L. Hill, Dr. T. Z. Koo, of China; Senator Josh Lee.

A capacity attendance of 1500 is expected.

—BR—  
**CALVARY CHURCH, TUPELO**

The second Sunday in May marks the 4th anniversary of the Calvary Baptist Church, Tupelo, Miss. The church was organized with 166 charter members. Rev. S. B. Cooper became the first, and only pastor the following September. He has received 499 members into the church, 121 by baptism.

As of May 6, 1939, the physical assets of the church was valued at \$60,925.00. This includes the lot, church building proper, the Sunday school annex to which a third story has recently been added, the Pas-

tor's home, a fine church library with the best equipment and furnishings of the church and educational building.

Our present indebtedness is \$5,300. When brother Cooper came to the church as the first pastor, the only assets of the church were two electric fans and one hundred song books.

Since the church was organized and up to the present associational year the church has paid to the Cooperative Program and Special Missions in the amount of \$12,473.50. Ora Slocum, Church Secretary.

—BR—  
Snickson: "Why is an empty purse always the same, my boy?"

Snackson: "Fraid I can't tell you!"

Snickson: "Why because you never see any change in it?"

—BR—  
First Senator: "What did the crowd do when you told them you had never paid a cent for a vote and never would?"

Second Senator: "Well, a half-dozen or so applauded, but most of them got up and went out."

—BR—  
**STANBACK**  
DOES NOT LEAVE YOU UPSET

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# Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

**Mississippi Power & Light Co.**



WESTERN  
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5/25/38.

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## WESTERN TRIP

I am planning a long trip through dozen states in the west. We will see Carlsbad Cavern, Painted Desert, Petrified Forest, Grand Canyon, Colorado Dam, Los Angeles, Yosemite, World's Fair, Washington, Oregon, Canada, Yellowstone Park, Salt Lake City, the Rockies, Pike's Peak, Denver, the great wheat fields and oil fields of Texas, the Ozarks and a great many other interesting places and things.

We will be gone about a month and travel about 7,000 miles. The cost to each passenger will be one cent per mile for meals and transportation. We will camp out, do our own cooking and take our own beds. I have a first class bus and can accommodate at least a dozen passengers. Hope to start June 5. If more than a dozen passengers apply will take a car also.—Rev. W. B. Phipps, Natchez, Miss.

25/3t.

BR

PELAHATCHIE

We arrived on our new field Thursday evening, May 11. We found the pantry full of good things to eat, then there were many other things given that could not be left in the pantry. It seemed that everything had been to make us welcome here in Pelahatchie, but we found that there were more things coming. On Friday night we were honored with a reception on the lawn of Mrs. J. B. Assengale, and we were not only welcomed by our own members but by all Pelahatchie, and some friends from other towns nearby.

It is a joy to me personally to know that I can write this message of thanks to all of our members here in Pelahatchie, and know that they will read it in our Baptist paper. We have the paper going into sixty-one homes and that means to me that the members here are well informed about our worldwide program as Baptists.—E. N. Patterson, Pastor.

BR

## I CANNOT THINK OF CHRIST LIKE THAT

By Edward Sebastian Campbell

I cannot think that Christ was deaf To rending cries of aching hearts; I cannot fancy he was blind To beauty murdered in the marts.

I cannot feel that he was dumb Where universal need was great; I am not sure that he was glad When human hearts were filled with hate.

I cannot picture him in bed While sleepless children roam the street; I am not sure he would be fed If hungry thousands could not eat.

If brutal strength is virtue still, Go on, be coarse and crude and fat; Think thus of him, if that's your will; I cannot think of Christ like that.

BR

Plebe: "Do you make size-size enlargement from snapshots?"

Photographer: "That's our specialty."

Plebe: "Fine, here's a picture I took of the Grand Canyon."

## BAPTIST LADIES ENTERTAIN MEN AT SPAGHETTI SUPPER

By D. C. Ashford, Class Pres.

The Lambert Baptist W.M.U. honored the men's ever increasing Bible class with a spaghetti supper at the church Monday night.

For the first time in more than ten years has there been a social event in this church that drew more than thirty-five men out to help make it a success.

Besides active church workers Lambert is blessed with the best cooks and the most hospitable women in the world.

Mr. Dan Ashford served as toastmaster for this occasion.

Men present were: Edd Anderson, Johnnie Allen, W. P. Bobo, Gerald Bishop, W. R. Burris, Ollie Atkins, John Black, Chas. Chester, E. Tidwell, H. A. Lipsey, Abe Ruth, Leroy Ruth, Ben Davis, Dan Ashford, Henry Reed, Hernando Reid, C. R. Riley, J. P. Riley, W. W. Jones, George Shellman, Mr. Elmo, A. Parker, Witt Little, Mr. Gaston, Ratliff Burns, C. B. Shields, Houston Garner, Bob Hamilton, R. W. Porter, Homer West, Roger Coker, W. T. Haynes, Hoke Stone and M. E. Henderson.

After the delightful supper, Rev. R. W. Porter gave a most interesting talk. His subject was "Helping Others to Become Christians."

—The Quitman County Democrat.

A Cradle Roll Department was inaugurated at the Lambert Baptist Church on Sunday, May 7. The first 20 minutes of the morning preaching hour was given over to this program, "For Baby's Sake," a program issued by the Sunday School Board.

The church was beautifully decorated with baskets of pink and blue flowers tied with pink tulle bows. A large blue poster, bearing the inscription "The Cradle Roll" in pink letters, and outlined with flowers was hung at the rear of the rostrum. Many parents cooperated in this service by bringing their little ones and taking their places in the seats reserved for them. Miss Minnie Pearl Ruth is the superintendent of this newly organized department.

This program was attended by the largest congregation of this year.—R. W. Porter, Pastor.

BR

## HOW TO GET ON

"Tell me how to get on in life," said the kettle.

"Take pains," said the window.

"Never be led," said the pencil.

"Do a driving business," said the hammer.

"Aspire to great things," said the nutmeg grater.

"Make light of everything," said the fire.

"Make much of small things," said the microscope.

"Never do anything offhand," said the glove.

"Reflect," said the mirror.

"Do the work you are suited for," said the chimney.

"Be sharp," said the knife.

"Find a good thing and stick to it," said the blue.

"Try to make a good impression," said the sealing wax.—Clipped.

## ANNUAL B.S.U. BANQUET AT S. T. C.

people attended the banquet. The Council is very thankful to Mrs. L. P. Smith for her assistance in making the banquet a great success.

Ernest Watts, Reporter of the B.S.U. Council.

BR

## SUNDAY SCHOOL LESSON

(Continued from Page 10)

faith; and it is one that is adapted only to faith. Maybe it would help to paraphrase, "By faith for faith," by which the simple meaning is seen that it is a righteousness wholly of faith. But Paul begins to show now that this righteousness he is talking about is not something unexpected by the servants of God, not something he, Paul, has invented, but something in accord with their own treasured scriptures. As in Habakkuk's day, so now men live by faith. It is not a proof-text, but it indicates decisively that there is harmony between the old and the new.

IF YOU FEEL SUNK  
Read this and cheer up

Are you so blue that life is no longer worth living? Do you cry easily? Do you feel low, mean, depressed—just absolutely SUNK?

Then here's good news for you in case you need a good general tonic—Just take famous Lydia E. Pinkham's Vegetable Compound. Let its wholesome herbs and roots help Nature build up more physical resistance and tone up your system, so that it can more easily throw off the "blues," lessen distress from female functional disorders, give more energy to enjoy life.

For over 60 years women have depended upon this Compound and have passed the word along to friends and neighbors. Over one MILLION grateful women have written in reporting glorious benefits from this splendid "woman's" tonic.

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FREQUENT DEPENDABLE SCHEDULES

# Mississippi Baptist Assembly

July 3-7, 1939 • Hattiesburg, Miss.



DOCTOR J. D. GREY  
New Orleans, La.



SECRETARY D. A. McCALL  
Jackson, Mississippi



DOCTOR E. F. HAIGHT  
New Orleans, La.

## Daily Schedule, Monday Through Friday

### MORNING

6:30—Morning Watch  
7:00—Breakfast  
8:15—Sunday School Conferences, G.A.'s, R.A.'s, Y.W.A.'s.  
9:00—Training Union Conferences  
9:00—W. M. S. Mission Study—Miss Wilma Bucy  
9:45—Pastors' Bible Study—Dr. E. F. Haight  
9:45—Student Hour—Mrs. Owen Cooper  
10:30—Recess  
10:50—Music—W. W. Grafton, directing  
10:55—Bible Hour—Dr. E. F. Haight  
11:40—Music

11:45—Message—Dr. J. D. Grey  
12:15—Adjourn  
12:30—Dinner

### AFTERNOON

*The afternoons will be given to recreation: golf, swimming, tennis, horse shoes, croquet, etc.*

### EVENING

6:00—Supper  
7:00—Sunset Service on the Campus—Secty. D. A. McCall  
7:45—Dismiss to Assemble in Auditorium  
8:00—Music—W. W. Grafton, directing  
8:25—Address—Dr. J. D. Grey

### RATES:

Five dollars each in groups of ten or more from the same church or community. For less than ten, \$6.25 for the full time; \$1.50 for a single day.

Children under ten, half fare.

Each guest brings sheets, towels, pillows, pillow cases, soap, etc.

*First Meal Served Sunday Evening,  
July 2nd.*



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Atlanta, Georgia



MRS. OWEN COOPER  
Jackson, Mississippi

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